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"RATIONALIST." WEEKLY

Dt. 20-8-1987

FILE NO. AUM/6/APP/86.
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FILE NO: AUM 6 APP 86-

FILE NO: ARS 8 APP 85-

RATIONALIST PAPER

1) Continuation from Vol. 20 NO. 12

Monday 4-1-1960

---- to be contd/-

FILE NO: AUM 6 APP 86-

FILE NO: ARS 8 APP 85-

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1) Continuation from Vol. 20 NO. 12

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Volume I.

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PRINCE JAI SINGH

Early in the 18th century, an Indian Prince, Jai Singh—descendant of the 'Sons of the Sun'—conceived and carried out a plan to erect a series of observatories unparalleled in his time. Even today, the purity of line and abstract form of the structures he built, offer one of the most remarkable examples of astronomical architecture.

The Prince—Maharaja of Amber—was a member of one of the ancient and legendary dynasties that made Rajputana great. Mathematics, astronomy and architecture were greatest interests, and in these fields he was regarded as one of the most talented of his day.

Prince Jai Singh studied deeply the treatises of the Hindu astronomer Varaha Mihira, read occidental works on trignometry and on the drawing up and use of logorithmic tables, and translated Greek and Arabic works into Sanskrit. His inquiring mind and his enthusiasm for science enabled him to contribute to his country's greatness in this field.

His urge to learn more of the scientific discoveries in the Western world caused him to send one of his principal astronomers and mathematicians to the court of the King of Portugal. In return the King sent Xavier da Silva to the Prince, and presented him with tables drawn up by the French astronomer, de la Hire.

Prince Jai Singh considered the available astronomical data of his time inadequate. Even the famous tables of the Sultan Mirza Ulugh Beg of Samarkand, he felt, were out of date. So, he decided to draw up new and more accurate ones.

Between 1710 and 1730 therefore, he ordered the construction of five observatories—at Jaipur, Delhi, Mathura, Benaras and at Ujjain, a town situated on the main meridian of India, on the Tropic of Cancer, —so that the observations and calculations made by his astronomers and mathematicians could be verified and corroborated.

Today in Jaipur city, which Prince Jai Singh founded in 1728, the remarkable structures which made up one of these five open-air observatories, provide a record in stone of the scientific progress for which this mathematician and astronomer is famous!

Jaipur City itself, with its wide and regular streets which divided it into six blocks, its painted houses and its crenellated walls overhung by rugged hills, is a monument of the energy and progressive efforts of the prince.

When he ordered the building of the observatories, Prince Jai Singh planned to use types of apparatus made of metal, but finding these unsatisfactory, he had huge new instruments constructed in stone. The size of these was intended to facilitate more accurate studies and readings of stellar space and time.

Some of the structures, such as the Samrat Yantra, 'the emperor of instruments, are as much as 65 feet high, run 130 feet in length from North to South, and are proportionately wide from East to West!

Other instruments are in the form of twin, complementary constructions. Open spaces in one are reproduced in the masonry of the other, to permit easy reading at any point, so that in fact, these double instruments form one.

One instrument, the Rama Yantra, consists of two partitioned cylindrical structures, which make possible the observations required at that time for the revision of Ulugh Beg's tables of altitude and azimuth of heavenly bodies. Another, the

Jai Prakash Yantra, is composed of two complementary hemispherical parts.

Besides these, and pointing into space are series of other complicated instruments, —evidence of the spirit of research which since ancient times, has urged man to extend the field of his knowledge and to explore and understand the great universe that surrounds him. Faced by the mystery, beauty and the grandiose scale of time and space in the starry universe, man has patiently tried to understand his role and his destiny by creating and perfecting the means of observation, study and measurement.

Prince Jai Singh, King of Amber and of Jaipur, was one such man, fired by the urge to explore the infinite realms of space. As such he belongs to that company of great men who have affirmed the primacy of the universal, and who, despite all obstacles, have achieved by scientific co-operation a living brotherhood of the mind!

88

Summoned by the police to attend court, to answer a charge of driving a motor scooter without a driving licence, William Bryant, aged 88, explained to an Oklahoma (U.S.) court that the reason he had not applied for a licence was because he thought he had to be accompanied by his parents!

THE KIND COURT

Summoned to a debtors' court in Singapore, Low Chin Boon explained to the court that he found it impossible to repay, in one go, the £200 odd he owed to his 26 creditors.

The officials gave him a sympathetic hearing, and decreed that Low Chin Boon should be allowed 83 years in which to settle up!

To those who have sent us Greetings, to our Subscribers, Contributors, Readers, and their dependants, we convey the Best Wishes of the Season!

We hope that much prosperity and happiness will come to them during the New Year!

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The Rationalist

LONGEVITY

There is not a man in the world who would not like to live long and be in good health. The problem of longevity therefore, attracts many Soviet scientists. Working on it, for example, is the Tbilisi Research Institute of Labour Hygiene and Occupational Diseases under the Georgian Ministry of Public Health.

More than 10,000 people ninty-year old and older live in Georgia. Most of them are women and only one-third of them are men. The study of certain questions of labour hygiene and living conditions of 1,270 people in the ages from 90 to 157 residing in Tbilisi and in 40 districts of the Republic made it possible to establish certain factors that helped them to live long.

It is characteristic that nearly all of then are family people, living as married couples from 50 to 80 years. As a rule, they have many descendants.

The appearance of more than 300 old people of those under observation belied their age. They all looked younger. Many of them have good eyesight, cataracts were found in two cases only; only 72 old people wear glasses and the rest have normal sight.

Eighty-nine people suffer from deafness while the rest have either normal or slightly below normal hearing. It is also characteristic that the nervous system and memory of the majority of these old people also function normally.

Worthy of attention is also the diet of the old people under observation. As a rule, they have three or four meals a day at regular hours and they never eat heavily. They do not have any special diets and eat practically everything.

The distinctive feature of their diet is its high content of piquant flavourings and spices which improve the appetite and the taste of the food. Of great importance in their diet are fresh fruits of which Georgia has an ample supply all the year round. The old people are moderate as regards alcoholic drinks and smoking. These people who have lived to a good old age have worked all thier life.

The teaching of the great Russian physiologist, I.P. Pavlov, on higher nervous activity explains the causes of premature ageing. It comes when the normal functions of the nervous system are disturbed.

Overstrain and exhaustion of the nervous system lead to diseases of different organs resulting in the deterioration of metabolism and the withering of cells and tissues. This is how a gradual weakening and dying away of an entire organism takes place.

I. P. Pavlov considered that the longevity of a human life must be no less than 100 years. In his opinion only we ourselves, our intemperance and irregular way of life, are to blame for the fact that very many people do not live to this age.

The Soviet Union is now the country of the lowest death rate in the world. The average life expectancy has more than doubled, having grown from 32 to 67 years.

It is possible to prolong life and the ability of people to carry on socially useful activities by combining sanitary and hygienic measures as personal and general hygiene, proper hygienic conditions of work and rest, with such biological means as hormones, vitamins, rational diet, etc.

The study of the conditions of work and rest of the old folks in Georgia prompts the conclusion that every person can retard the ageing process by living reasonably. But measures to ensure a longer span of life must be taken not after the age of 50 or 60 but from the very birth of a person.

The type of work one likes is an important stimulating agent. But a strict regimen of work and rest is necessary for preserving health. The entire organism and all its functions must work in equal measure. None of the functions should be over-strained.

It is very important to pay attention to breathing. Our living and working premises must be well aired, and it is desirable to spend the greater part of the day in the open air. Physical culture, and sports are of great importance for preventing and curing diseases.

Correct diet is necessary for those who want to live long. It must not be too heavy, for the organism must not be overburdened, and the activity of the heart and the digestive organs must not be overstrained. It is good to avoid too much meat and to use mostly milk and vegetables.

Fruits, berries and vegetables are absolutely necessary. Alcoholic drinks and smoking have a bad effect on the entire organism and its nervous system. Cleanliness of the skin and its hardening are necessary for good health.

A cold water rub-down stimulates the ends of the nerves in the skin, intensifies the circulation, strengthens the muscles and tones up a person for a whole day.

10 DECISIVE MOMENTS IN HISTORY

What are the ten most decisive moments of history?

Professor Louis L. Snyder of the College of the City of New York and Professor Richard B. Morris of Columbia University have compiled a list after taking a poll among the historians, to be included in their forthcoming book "They Saw It Happen: Eye witness Reports of Great Events."

The list in chronological order is:

1. The Destruction of Carthage 146 B.C., which brought about the undisputed supremacy of the Roman Empire.

2. Battle of Adrianople, 378 A.D., which marked the beginning of the end of the Roman Empire.

3. The Invention of printing from Movable Type, in 1450, which resulted in the rapid dessemination of learning.

4. The Discovery of America, in 1492, which marked the opening of a New World, with its repercussions upon the culture and economic life of the Old, which has not yet run its course.

5. The advent of the Steam Engine, in 1769, introducing the Industrial Revolution.

6. The declaration of independence in 1789, the great classic statement of human rights and a democratic credo.

7. The discovery of Anæsthesia in 1846, which, by conquering pain made possible the enormous progress of surgery.

8. The assassination of the Archduke Franz Josef at Serojevo, in 1914, which set off the chain reaction leading to World Wars I and II.

9. D. Day: Invasion of Fortress Europe in 1944, leading to the overthrow of Hitlerism—one of the most critical challenges to modern civilisation.

10. The Atomic Bomb, Alamogordo, N.M, 1945, which opened a new era in warfare and technology.

The following "also rans" achieved strong support and are also listed in chronological order:

1. Battle of Issus, 233 B. C, marking the establishment of the mighty empire of Alexander the great.

2. The fall of Bastille, in 1789, beginning the French Revolution.

3. The battle of Waterloo in 1814, at which Napoleon was finally vanquished.

4. The Emancipation Proclamation in 1863, a great landmark in the history of human freedom.

5. The first flight of the Wright Brothers, in 1903, marking the beginning of the conquest of the air.

6. The overthrow of Czarism in 1917, marking a revolution in the social order.

Most of the historians felt that the greatest event in the history of the human race was the discovery of fire, which took place ages before the historic period of written records.

RUNNING A FAMILY

A woman's work is never done, goes the saying, but Mrs. Dorothy Smith, mother of seven, does not agree. For, 39-year-old Mrs. Smith has several small pairs of hands to help her busy day. Willing hands.

At her spotless council-house home, she smiled as she recalled the day the midwife came to deliver her last baby—10-month-old Michele.

If anyone thought the other six children would run wild, and that there would be no food for them to eat, they were wrong.

As Dr. Dunlop pointed out in his report, the family managed nicely. One child was responsible for the shopping, another for the cooking.

Others looked after the younger children, and cleaned the house. By the time the baby was born at lunchtime, there was an excellent lunch ready and the whole house was spick-and-span.

What is the secret? Mrs. Smith explained. "My children are well organised. They have been brought up to help run the house, with their own jobs to do. Thank goodness I have seven children. A woman with just one or two must have lots to do. With a big family the work is shared.

"Even four-year-old Robert tidies up and dusts. And Jean, three, always puts her toys away. Mrs. Smith confided: "My husband and I don't believe in birth-control. If we have another child we'll be delighted. The more the merrier! Its having so many children that keeps me happy. The children are happy, too. They vie with each other to see who can do the most.

"I've had all my babies at home, without domestic help. My husband has never taken time off from work to be with me, and I've always stayed in bed for ten days after a birth. Her 42-year old husband works as a handyman. "We both love children," said Mrs. Smith. "We both came from large families."

The Smith family lives in a three-bedroomed house.

Mrs. Smith gets £10 a week housekeeping money and £2 18s. family allowances. "But there's nothing left over after feeding my family," she said.

Mrs. Smith's day begins at 7-30 a.m. She is on the go till 9 a.m. when the last little Smith is asleep. Then she has an hour watching T.V. with her husband. But even then I'm not tired, she said. "You see, they've all helped me!"

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A SCIENTISTS' TOWN

Woomera, the joint British-Australian rocket-range town in the South Australian desert, is preparing for the space age. As Britain probes towards space with test rockets and prepares to fire her first intermediate range ballistic missile across arid areas of Australia, workmen are busy extending Woomera to accommodate 1,600 more people. This will give the town a total population of 6,000.

Created in the early post World-War II years, Woomera has become home to many British scientists, their wives and children. Before the rocket-men came to Woomera, it was a waterless region of reddish sand and rock, saltbush and stunted trees.

Water pipes to the area from Port Augusta, 225 miles south, enabled the planners to replace the desolation with thousands of flourishing trees. Saplings of gums, pines, peppercorn and jakaranda have survived the desert elements.

To meet the needs of a growing community, a big labour force is busy building houses, a new hospital and a cinema. Residents here are housed, fed and entertained on a co-operative basis. And since Woomera is a non-productive satellite town unique efforts are needed to keep it running smoothly.

The present population includes 1,100 children. This has created a human problem. Many of the youngsters are now entering their teens. Planning is necessary to provide them with an opportunity to lead a normal teen-age life, undaunted by the isolation and "space-age environment."

To divert the teen-agers from a drift towards boredom, youth clubs have been formed. For the adults, there are school committees, welfare and church clubs, choral societies—about twice as many organisations as in any other community of the same size.

There is also a Photographic Society, but its activities are naturally restricted to the village compounds. The various religious denominations each have their own church of individual style and character.

The pride and joy of Woomera is its turfed football ground. It cost the Australian department of Supply (about Rs. 32,000) to turf it with Kikuyu grass.

Woomera also has a nine-hole golf course, rifle and pistol ranges, a motorcycle race track, a swimming pool, bowling greens, and tennis and basket ball courts. The town itself is an example of modern planning.

Good standard of housing has been provided in brick, timber frame and prefabricated construction. Refrigerators and furniture are hired from the Australian Department of Supply.

Rents, ranging from about Rs. 16 to Rs. 24 a week, include linoleum, blinds, electric stoves, slow combustion room heaters, a hot water system, sewerage and laundry facilities.

Evaporative air cooling units are attached to about half of the 500 houses for a small extra rent. The one complaint is that there are insufficient units.

The normal temperature at Woomera in January keeps between 85 and 103 degrees Fahrenheit, while in the southern winter month of June, it drops to between 50 and 70 degrees Fahrenheit.

The heat is so oppressive during the summer months, that kangaroos on the treeless range take refuge in the shade of the thousands of poles supporting power lines! They follow the shade as the sun rotates, and at night lie against the above-ground water supply pipes.

Residents of Woomera may conduct various forms of "private enterprise" subject to approval and supervision. Some of the businesses are: chemist, dentist, service station

nd hairdressers, although almost all shopping at present is done at the community tore, whose profits are returned to the community through the Woomera Board.

Shrubs and flowering plants—all a rarity it Woomera—are made available to residents it no cost through the Arboratum which, in ddition to conducting experiments to discover what vegetation will survive the semiesert conditions there, acts as a small reminder of the "outside world" with all its natural greens.

MINERALS AND WE

Nature has placed in the soil many mineral salts which are essential to life. The vegetable kingdom draws its nourishment from them. Man, in turn, partakes of them from the cereals, vegetables and fruits he eats. These salts become a constituent part of the blood and are assimilated by the various organs.

Of all these minerals, calcium is the most important. It is a strong, enduring chemical, which builds a sturdy structure, good blood and sound, strong teeth. Calcium is found in milk, cheese, green mustard, turnips, nuts, yolk of eggs, dry beans, horse green black gram, raw cabbage, spinach, cauliflower, lettuce, radishes, lemons, oranges, grape fruit and dried figs, amaranth (cholai), fenugreek (methi) and gingelly seeds (til).

Sodium is a digestion chemical. It is sodium which enables the body to take up iron. It helps to prevent hardening processes, catarrh, deafness. Sodium is found in dried fruits, milk, cheese, eggs, cucumbers, apples, spinach, cabbage, carrots, water melon and beets, tomatoes, berries. An element that nourishes the brain and nerves, aids growth of bones, teeth and hair is phosphorous. It is important particularly for those who do mental work. Lack of phosphorous results in mental fatigue, neurasthenia, and poor bone development. It is found in cocoa, egg yolk, dried milk, beans, lentils, peas, whole wheat, almonds, apples, spinach and fish.

Sulphur is another mineral that promotes life and enables the liver to take up the other mineral elements. It purifies and tones up the system. Lack of sulphur diet results in the piling up of impurities in the system and the failure of the liver to handle its material properly. Sulphur is found in cheese, eggs, fish, meat, nuts, yeast, cabbage, chocolate, corn, dried dates, dried figs, spinach, milk, onions and potatoes.

A mineral that heals and balances is potassium. Its inclusion in the diet will help in relieving pain and preventing constipation. It renders the tissues elastic and stimulates the liver. Lack of potassium leads to constipation, pimples, liver disorders and often to failure of sores to heal normally. Potassium is present in olives, tomatoes, brinjals, nuts, cabbage, orange, lemon, grape fruits, potatoes, citrous fruits, plums, peaches, peas, apricots, milk, beans, pine-apples and cucumber.

Magnesium is the mineral that gives the nervous system control and recuperation. It is the sleep-promoting chemical and it refreshes the system. Lack of magnesium leads to restlessness and excess of acidity. Magnesium is found in wheat bran, nuts, cocoa, tomatoes, lettuce, spinach, dates, figs, plums, raisins, lemons, oranges, beets, cabbages and apples.

Iodine is the greatest gland regulator. It helps to prevent certain types of goitre. It protects the brain from poisonous substances released by the body processes. Lack of iodine results in toxic conditions

(*Continued on page 6*)

The Rationalist

SOME PROPHECIES

Approximately four centuries ago Dr Michael de Notre Dame, better known as Nostradamus, the distinguished French-Jewish physician. won European fame on account of his prophecies in rhymed quatrains, entitled "Centuries."

Many interesting predictions of his, guardedly written to avoid "black magic" and other charges in those bigoted times, included prophecies about Napoleon and Spanish Royalty which were strikingly fulfilled.

Nostradamus foretold that Britain would be dominant in world affairs for over three centuries—a period in world history which presumably began either in 1588 with the shattering defeat of the Spanish Armada, or in 1651, when the Cromwellian Republican Government passed the Navigation Act

This noted man also prophesied the rise and fall of Mussolini and Hitler, the futility of the League of Nations as a peace-promoting organisation, the rise of Franco, the violation of the Treaty of Versailles, and the inception and spread of Marxism. He foretold the end of the world in the year A.D. 3797!

Nostradamus, in his quaint parabolic fashion, seems to foretell an eventual colossal devastating war between West and East Thus he wrote, among other things, in 1555, mind you, "After combat and naval battle the great Neptune shall be atop his highest tower; the Red adversary shall become pale with fright, putting the great ocean in fear."

The expression "Great Neptune" may mean the United States assisted by the British Commonwealth, France, and other democratic powers.

Albert Robida, another important French prophet, published a book in 1883 entitled "The Twentieth Century" in which he prophesied cinemas, colour photography, radio, television, sky-scrapers, supersonic flight, submarines, subways, readers' digests, (which he called "concentrated classics") and tape recorders!

He also foretold the Russian Revolution, the recently-formed State of Israel, votes for women and their admission into the learned professions such as Medicine and the Law.

Robida predicted appalling destruction on a vast scale from germ warfare sometime during the rest of this century, followed by the invention of a "bacillus of health" which will eradicate these destroying germs.

This noted prophet also foretold artificial foods.

Edward Bellamy, the American author, in his book "Looking Forward," written in 1887 predicted radio in the home, great departmental stores which will eliminate small businesses, and the obsolescence of chimneys, smoke, squalor, strikes and war by the year 2,000 at the latest.

He also foretold that, before the 21st century, men will begin work at 24 and retire at 45, and that each will work according to his ability and education and determine his own occupation.

He prophesied that there will eventually be no more stores but sample rooms in each neighbourhood where all commodities will be found. Orders will be taken there

and purchases sent by pneumatic tubes from a central wherehouse, delivery being accomplished in a matter of minutes from time of purchase.

This, like all services, will be paid for by a credit card issued to everyone, annually, more than sufficient for the needs of anybody!

Money will no longer be used, education and medical care will be supplied by the State, and world trade will be accomplished by book-keeping with balances settled every few years.

Bellamy also predicted the complete mechanisation of housework, social security, and sidewalks which will be mechanically covered when it rains or snows!

TIPPU SULTAN

Glowing tributes to the services rendered by Tippu Sultan to the country were paid by Prof. Humayun Kabir, Union Minister for Scientific Research and Cultural Affairs, while declaring open the Tippu Sultan museum at Srirangapatnam recently. Mr. B. D. Jatti, Mysore Chief Minister, presided.

The museum is housed in the summer palace of the Dariya-Doulat Bagh and is intended to illustrate the life and rule of Tippu by means of contemporary relics. The exhibits, include two portraits of Tippu as Prince and Sultan painted by contemporary European artists. Another large painting "Fate of Srirangapatnam" beautifully portrays the tragedy which took place on May 4, 1799. There are also on view sketches of Tippu's sons, officers and contemporaries. The personal belongings of Tippu are also on show. Coins of various denomination in the museum indicate the highly developed coinage system introduced by Tippu.

At the function, Mr. Ghosh, Director-General of Archaeology, welcomed the Union Minister, the Mysore Chief Minister and other invitees.

Mr. Jatti said that Tippu Sultan was held in high esteem by all classes of society in the State and there was a popular demand for a brilliant memorial to perpetuate that memory of Tippu. The museum was the first of its kind in the State to be associated with a ruler who had long ceased to be an individual and had emerged as a national symbol. Tippu was one of the greatest champions of India's struggle for freedom from foreign yoke. Tippu Sultan was also a symbol of religious tolerance. The museum would kindle in the minds of the visitors to the State or visitors to South India some desire to know more about the history and the achievements of this part of the country. It was but fitting that the museum had been housed in Srirangapatnam, capital of Tippu, and at his lovely summer resort and it would doubtless add to the attraction of Srirangapatnam as a tourist centre, the Minister said.

The Minister hoped that the museum would not only be a fitting memorial to the man in whose name it stood but also serve as a symbol for the love of freedom, and defiance of foreign aggression.

Prof. Humayun Kabir, declaring open the museum, said that he entirely agreed with Mr. Jatti that the museum would be a unique one. The Union Minister said that Mr. Jatti referred to it perhaps as the first of its kind in India. It was the first time they were having a museum devoted primarily to one person, namely, Tippu, and he hoped that it would, in course of time, not only show Tippu's achievements but also that of his father, another valiant freedom fighter.

Tippu was one of those people who saw more clearly where the dangers to Indian freedom lay. There were intelligent people

but they fought against one another rather than the foreign forces. When Hyder Ali and Tippu launched attacks against the British, at one time the father and son were able to dictate terms of a peace treaty to the Britishers. Both Hyder Ali and Tippu, the latter perhaps more, were trying all the time to get the support of other Indian rulers to deal with the British.

The Union Minister, continuing, said that Mr. Jatti referred to the letters written by Tippu and said that those letters if found would throw new light on Indian history. Hyder Ali was able to combine Nizam and Maratha but after his death the combination was disrupted and the fate of India for the next 150 years was sealed. The course of history was that India should lose her freedom and a new India should be born 140 year later.

Prof. Humayun Kabir stated that Tippu was one of our earliest harbingers of freedom, one who thought of India in modern terms. The speaker referred to Tippu's letter to Napoleon which was written in French and in which it was suggested to Napoleon that if he engaged the Britishers on sea, Tippu could deal with them here. Tippu had signed therein as the first citizen of the Republic of India. Akbar and Ashoka had foreign relations but they were thinking in terms of kingdoms and empires. If Tippu's letters were found to be genuine, it would show that Tippu regarded himself as the first citizen of the Republic of India and Tippu deserved their gratitude.

The Union Minister said that for a good administrator all citizens were equal and he should try to hold the scales even between all people. In Tippu's fort there was more than one temple for which he made grants.

(*Continued from page* 3.)

and glandular troubles. Iodine is present in tomatoes, carrots, kidney beans, white cabbages, peas, bananas, lettuce, potatoes and garlic.

Chlorine, which is a gas, helps in the task of keeping the joints and tendons (muscle-ends) supple. It prevents pyorrhoea and excessive fat. It has been called the laundryman of the body, because it expels waste matter. Chlorine is present in milk, cheese, tomatoes, spinach, white of egg, bananas, dates, whole wheat, cabbage and berries.

Flourine, another gas, is active in protecting the body against infectious and bone diseases. It might be termed the preserver of youth. Lack of flourine in diet may lead to bad eye-sight, decayed teeth, susceptibility to infectious diseases. Flourine is found in whole grains, cheese, beet, garlic, cabbages. spinach, cauliflower, eggs and milk.

Manganese is the mineral responsible for strong nerves and poise. Lack of manganese may result in hysteria. It is found in almonds, egg yolk, green mustard, lemons and oranges.

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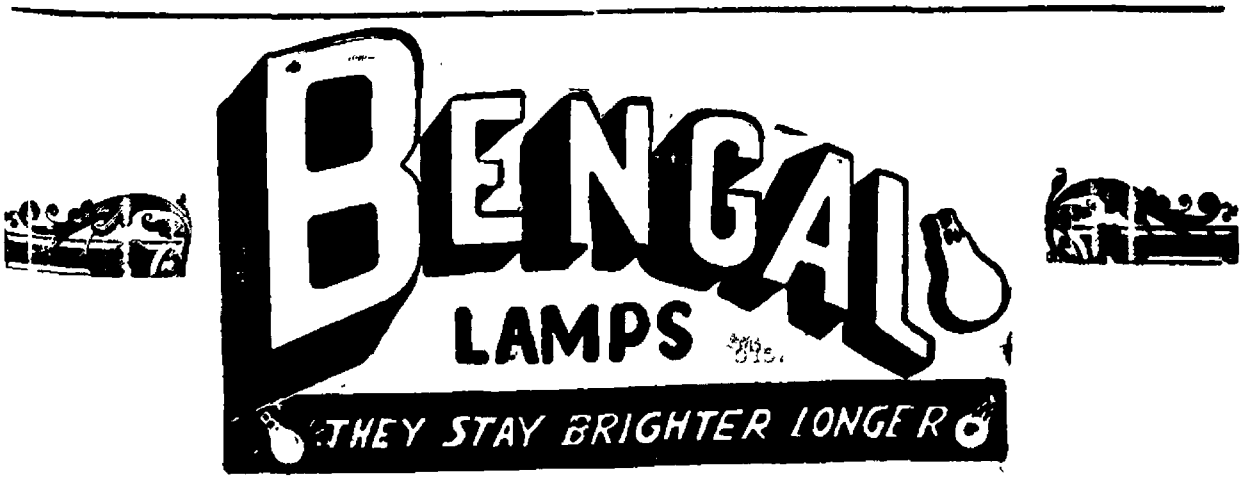

NEW IDENTIFICATION

All babies born in all New York hospitals now have their tiny footprints taken! It is compulsory because the footprints assist identification in cases of kidnapping.

Prints of all mothers' fingertips are also being taken before the women leave the delivery rooms in the city's ninety-nine maternity hospitals—a further safeguard which the authorities believe will thwart kidnappers. All baby and mother prints are filed and will be kept for twenty years.

This footprint method of baby identification originated in South America where some countries have used it effectively for more than fifty years.

Police scientists hope that one day the footprints of all newly-born babies will be taken everywhere in the world to stop baby-stealing and mixed-up identity at birth. They made that recommendation after a three-year experiment in Switzerland.

It Began after a mother complained that she was given the wrong child. There was difficulty in proving the complaint because the scientists had no positive means of proving identity.

Experiments were first made in taking babies' fingerprints. Characteristics like those in adults were found, but the smallness of the fingers did not allow accurate impressions to be taken. It was found that footprints were easier to take.

The scientists took footprints of hundreds of babies and worked out a simple method of classification.

It is now claimed that their method is foolproof. The prints are taken at birth and recorded with the child's name.

Baby mix-ups in Britain are practically unheard-of. As soon as the baby is born, a piece of material bearing its name is put round its wrist and remains there until mother and baby leave.

TALKING LIFTS

The world's chattiest lift has just been installed in a New York office building. It has a vocabulary of phrases, all recorded on magnetic tape. its voice is friendly, its requests polite.

Anyone who enters this lift and forgets to push the floor indicator button is courteously asked to "Press the floor button, please!" The request is repeated as many times as necessary.

Talking lifts have been in use for years on London's Underground where they warn passengers to "Stand clear of the gates!" But the New York chatterbox lift, as it has been nicknamed, calls out "Going up!" or "Going down!" when it stops at intermediate floors, and it even knows what to say when a passenger, but as the lift door is about to shut, partly obstruct the doorway.

Says the voice: "Release the door, please!" And in the event of the controlling machinery going wrong, the passenger is calmly told: "An automatic protective device has stopped the lift. Kindly press the alarm bell to notify the engineer."

Another novel talking lift was introduced at a Canadian convention of building owners and managers some time ago. This one is not only operated by voice control, but it understands French!

"Descendre!" called out a pretty girl employed by the firm that made the lift. The doors closed and the lift obeyed her command and descended! When she told it, again in French, to ascend, up it went!

CENTENARY OF MELKOTE SANSKRIT COLLEGE.

C. P. R.

The Grove, Teynampet
Madras-18. Decr. 5, 1959.

My dear friend,

Many thanks for your letter of the 2nd December. I shall be glad to be a Vice-Patron of the Centenary Committee of the Melkote Sanskrit College.

I am staying only for a few hours in Mysore on this occasion and shall not therefore be able to visit Melkote. I hope to do so later.

With kindest regards and my best wishes,

I am,
Yours sincerly,
C. P. RAMASWAMY AIYAR.

★ ★ ★

M. Ananthasayanam Ayyangar
Speaker, Lok Sabha.

Tel. Address
"Lokasabha"
20 Akbar Road, New Delhi.
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My dear Josyer,

You will kindly remember that you wrote to me that I might associate myself as the Vice-Patron in the Centenary Celebrations of the Sri Veda Vedanta Bodhini Sanskrit College at Melkote. I wrote to you that I would let you know after coming down to Bangalore during January.

I find that this College was started long time ago, and that even as early as 1853 by a special charter of the then British Government this College was recognised. It has been continuously in existence since then, and is giving instruction in all branches of Sanskrit knowledge and literature both in Sahitya (literature) and in Shastras and Agamas. I am also glad to learn that about 100 students are studying there. I agree that in a free India there must be a rapid revival of our ancient culture, and Sanskrit which is the repository of that culture. You may include me in the list of Vice-Patrons and I would like to associate myself with the celebrations.

I shall always be ready to do whatever little I can for this cause. I wish that an Institute of Sanskrit Studies of oriental philosophy and religion with special emphasis on Visishtadvaita system of philosophy will be started there, or that the present Mahavidyalaya will grow into a University giving instructions to post-graduates in Shastras and Agamas and other fields of Sanskrit studies in comparative religion and philosophy with special emphasis on Visishtaadvaita system of philosophy of Shri Ramanuja.

With kind regards, Yours sincerely,
M. ANANTHASAYANAM AYYANGAR.

The Rationalist

ON SANSKRIT

Mr. M. Patanjali Sastry, Chairman of the Central Sanskrit Board, said recently that unless Sanskrit was allowed to be introduced into the scheme of general education in the country, he saw no prospects for the prosperity and development of Sanskrit language.

Presiding over a public meeting held in Kerala at the conclusion of a week-long "Sastra Sadas", Mr. Sastry said he felt that Sanskrit should be restored to its original status and glory that it had when it was the language of the elite of the country.

He added that there was now not much opposition to the restoration of Sanskrit language to its old status so far as the Union Education Ministry was concerned, though the same could not be said of the Education Ministries in the States.

Mr. Sastry said that Sanskrit had deeply permeated the culture of the country and had also achieved a certain amount of unity in the midst of diversity. The ancient culture and the moral and ethical ideals were embedded in the Sanskrit language and literature, for the enrichment of which writers from Kashmir in the north, Bengal in the East and Kalady in the south had contributed. He said that Sanskrit had been really the lingua franca of our country for thousands of years and it was also a great instrument for national solidarity and unity of India.

The greatness and advantage of Sanskrit over other languages including Hindi, Mr. Sastri said, was that it fed and sustained almost all their regional languages. It had also a tremendous and immense vocabulary to support and enrich the regional languages. He added, however, that Sanskrit was somehow losing ground today because of the people's passion and fanaticism for their regional languages. All the linguistic squabbles could not have reared their head if only Sanskrit had been made the national language, he said, adding that it was, however, too late a demand to be pressed now because Hindi had been enshrined in their constitution as the national language.

Mr. Sastry said that the Sanskrit Board had been constituted by the Central Government to standardise Sanskrit and render uniform instruction in the language in the various "Patasalas" and educational institutions all over India. He, however, pointed out that the Board has no powers to act and the funds placed at its disposal were extremely meagre. The Board had been appointed merely in a consultative capacity to make recommendations to the Government in this direction, he said.

The Board was trying its best to render assistance from out of its limited resources to all worthy academic causes in the interest of the promotion and preservation of Sanskrit studies, he said. It was also giving financial assistance to struggling Sanskrit journals on a competitive basis and to the "patasalas" for meeting deficiencies in their running expenses.

The Board, he said, had appointed a committee to gather data relating to the existence of endowments by private benefactions earmarked for the promotion of Sanskrit learning and studies so as to assess the diversion of funds arising out of such endowments, if any, for extraneous purposes. He pointed out that due to the neglect of Sanskrit scholars and lovers of Sanskrit learning these endowments had been allowed to get into the hands of third parties who were treating them

as their private property. The Board's attempt now was to get them (endowment funds) back for the fulfilment of their original purpose.

PETER THE GREAT

Peter the Great, at whose whim a soldier would without question jump from a fourth floor window to demonstrate his courage, and who thought nothing of banishing whole villages to Siberia, was being openly defied by millions of peasants! Of course, his latest order — "Remove all beards"— had been obeyed by his courtiers, but the commoners, proud of their hairy chins, refused to fall into line.

So Peter, writes "Revaille" London, ever ready to raise extra revenue, instituted the queerest tax on record. His subjects could keep their luxuriant whiskers- if they paid a tax on them.

And for the rest of his reign Peter's tax-gatherers stood at city gates collecting roubles from rich men and one kopeck from peasants for the privilege of passing through complete with whiskers.

It was true that he used his aide's stomach as a pillow when he slept, and thrashed him unmercifully if his stirrings upset the royal slumbers.

And Peter made no secret of the fact that he promoted soldiers quite often on a scale according to the distance they could jump.

But more to be feared than such whims was his interest in his subjects' private affairs.

At palace dinners he liked to make guests drink soup from which he had just drawn out a bunch of dead mice. As often as not, salad covers found live slugs and snails in their dishes while his favourite, Admiral Golovin, who once said he disliked vinegar, was forced to drink a pint every time he came to court.

Perhaps the most amazing fads for which he became so notorious were the freak weddings he staged

In 1694, when his jester's daughter married a sexton, he was content to mount the bridal party on asses, oxen, large dogs and pigs and keep them drunk for three days.

Twenty years later, he brought nobles from all parts of his realm to make a mockery of the wedding of eighty-four-year-old Kneepapa Zotof to sixty-year-old Anna Pashkof.

At his command the guests began four months before the wedding day preparing costumes in which they were to appear as famous historical characters.

He personally rehearsed a weird orchestra comprising musicians from all over Russia each playing music of his own choice, while every church bell in St. Petersburg added noice to the din.

Ever suspicious of the Church's influence, he decided to bring the office of Patriarch into ridicule by marrying the eighty-four-year-old priest to a girl less than half his age!

In this case he chose stutterers to make the responses, fat men to act as heralds and messengers, and cripples to act as waiters! And as if that were not enough, he made the couple drive off in a sledge drawn by four bears, and insisted that every person in Moscow should get drunk!

ಯಜುರುಪಾಕರ್ಮ	೦—೪—೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦—೪—೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಚಿಕ್ಕದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

STRANGE EMPLOYMENTS

It's amazing the things that people get paid for to-day. Almost anything you do can earn a bit of money if you do it in the right place for the right people.

There is a man called Dick Collier who gets paid for laughing! He does it in New York nightclubs.

Entertainers in these places are very highly paid, but making people laugh is hard work. That is where Collier comes in. He can laugh in a hundred different ways, and when he sits in an audience his laughter is infectious.

Thanks to Collier, many comedians have made great reputations as laughter-makers and they pay him £20 a night for his services!

Other backroom boys and girls in the entertainment world are "screamers." Often, when you see a close-up of a star's face distorted with pain or rage, the screams and shouts that go with it are supplied by a voice offstage The employment of paid screamers is worthwhile, to save the voice of a star.

A retired Swedish actor had a talent for barking like a dog! The Stockholm authorities paid him to go around the streets doing his act.

If an answering bark came from any house, he would note the address and report it to the authorities. Thus they could check how many householders were keeping dogs without a licence!

Apart from tea and wine tasting there are several other "tasty" jobs. Until recently Margaret Walker, of Edinburgh, was employed as taster at a haggis factory. Haggis consists of the heart, liver and lungs of a sheep, stuffed with oatmeal, suet and herbs.

In a soap factory at St. Paul, Minnesota, a man has the unpleasant job of tasting soap. The purpose is to taste the alkali content.

Apart from models, there are other people who wear clothes for a living. Makers of bathing costumes employ "anti-shrinkers," who spend many hours a day in water testing whether the costumes will shrink.

Many people find that new shoes, even if they fit perfectly, cause soreness in the feet. A New York shoe firm has a number of employees, with feet of various sizes, whose job is to walk around in newly bought shoes to make them easier on the customers' feet!

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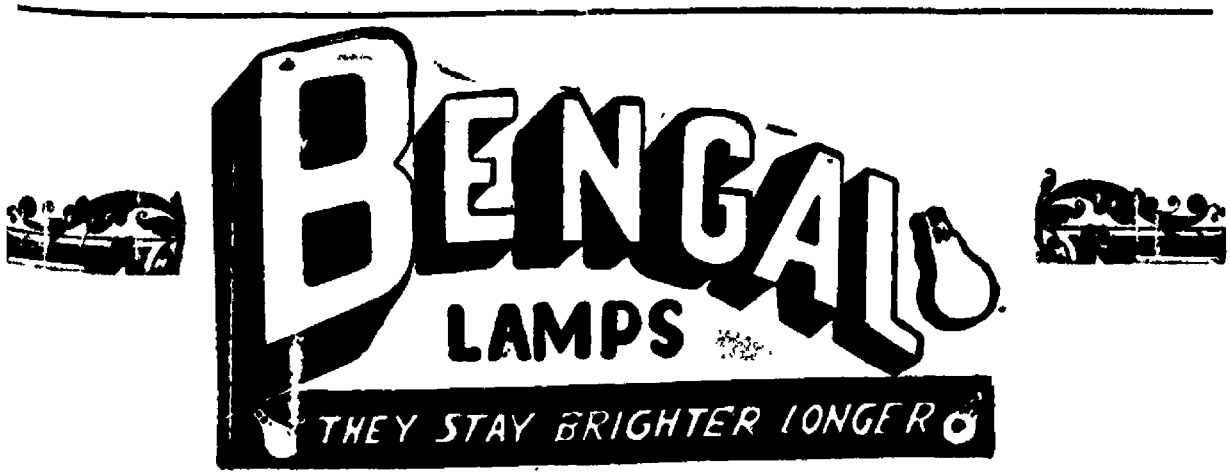

1st European Indologist

Popular opinion among persons otherwise well read holds that the Jesuit Fr. Thomas Stephens was the first Englishman ever to come to India.

This distinction belongs to Sighelm, Bishop of Sherborne, who was sent to this country as an envoy by King Alfred the Great in A. D. 883 to the tomb of the Apostle St. Thomas at Mylapore, in Madras, in fulfilment of a vow made by him when London was besieged by the Danes in or about 880.

Sighelm was followed seven centuries later, about 1511, by an English Duke named Dom Jorge. Then came two other Englishmen, Lancarote Barbudo and Estevam Lopez (their original names being given Portuguese-wise), both of whom were listed as survivors when the Moors blew up the Portuguese defences during the famous siege of Diu in 1546.

This fact was brought to the attention of the English-speaking world, in 1955, by the German Jesuit Fr Georg Schurhammer, who concedes to Stephens's earlier compatriots the honour unsought by him, being content to consider him only "the first English Jesuit in India"

What is unassailable is that Fr. Thomas Stephens was the first European Indologist or Orientalist ever!

Those who are inclined to attach importance to the influence of numerology in the lives of men will be struck by the extent to which the number nine looms so large in the life of Thomas Stephens, who arrived in India 880 years ago.

He was born in 1549; he arrived in Goa on October 24th, 1579; he took his last vows as a Spiritual Coadjutor in 1589; he interceded successfully in 1809 for the release of four compatriots (all of whom made history in India) incarcerated by the Portuguese, and he died in 1619!

Stephens's arrival in India was due to one of those outbursts which have disfigured in the past, as in the present, the annals of mankind History is one long, unending Odyssey for the truth about the human race and its doings in its chequered history; it is, also, the vast Mississippi of falsehood, as Mathew Arnold says, for historical facts, like religious tenets, are often mutilated on the Procrustean bed of prejudice!

England has so long been regarded as the home of tolerance and the world's asylum from tyranny and terror, that this fact has obscured from many knowledge of the fact that she, too, at one time, specially in the sixteenth century, practised a persecution as relentless and violent as that with which the totalitarians of our times have familiarised us!

Stephens secured a friend and patron, in those trying days, in Thomas Pound, the son of a wealthy squire and nephew of the Earl of Southampton. Failing in his ambition to gain the favour of Queen Elizabeth, he forsook Court life, and directed the endeavours of the Catholic gentry striving to preserve the ancient faith.

Disguised as a servant, Stephens accompanied Pound for two years until Pound "was denounced by his host and thrown into prison by the Bishop of London". Stephens crossed over alone to Rome, joining St. Andrew's College, where, aged 26, he was admitted to the Society of Jesus on October 11, 1575.

Fired by the letters of St. Francis Xavier, Stephens, doing his second year of philosophy, expressed a desire to go to the East. His wish granted, he sailed, in the company of eleven Jesuits, on April 4, 1579, from Lisbon for Goa, in the "Sao Lourenco," one of a fleet of five vessels. He

reached his destination on October 24, 1579, after an arduous voyage via the Cape of Good Hope.

A fascinating account of the voyage he gave in a letter written to his father on November 10. The letter — one of his two surviving letters, the other written in Latin on October 24, 1583, to his brother Richard, a Doctor of Theology in Paris, a copy of it being still extent, though with many omissions, in the National Library at Brussels — shows his acute powers of observation and his considerable scientific knowledge. This is evident from his accurate accounts of life in the seas, birds in the air, navigational aids, and references to winds and ocean currents.

The letter is noteworthy for, also, another reason — its indirect effect on British enterprise in India. Stephens's father, bearing the name of, also, Thomas Stephens was a merchant of note in the City of London. The son's missive excited the cupidity of his father's friends, and "largely influenced the merchants of London to send a band of picked adventurers to report upon the commercial possibilities of the East Indies."

Stephens could never have foreseen the consequences of the letter, which might, in a sense, be considered to be the seed from which the East India Company is, however, today only a vague memory.

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Stephens lives on, however, not so much for his priestly zeal or works of charity, but by his work in an Indian language. His monumental achievement, which has secured him an abiding niche in the literary pantheon, is that he was not merely the first Englishman but also the first European ever, to make a systematic study of Indian languages and compose an epic in one of them!

The only other European to emulate his achievement was a fellow-Jesuit, the Italian Fr. Joseph Constant Beschi, who wrote poetry in Tamil!

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The Rationalist

Swami Vivekananda

An American devotee of Swami Vivekananda has discovered new facts about the Swamiji while he was in the States attending the Parliament of Religions in 1893. The following extracts from his articles make an interesting reading. The familiar photograph is one of the first pictures taken of the Swamiji in America, and it has been unearthed by the devotee referred to above.

I think it will perhaps not be amiss to give a few word-pictures of him that have not previously been known. Perhaps the most interesting of hese comes from the pen of the well-known poetess, the late Harriet Monroe, who was for many years editor of Poetry, "A Magazine of Verse", through whose pages she introduced many of America's now famous poets. Miss Monroe attended the World's Fair in 1893, and years later in her auto-biography, "A Poet's Life," recorded her impressions of the Parliament of Religion: and of Swamiji:

"The Congress of Religions was a triumph for all concerned, especially for its generalissimo, the Reverend John H. Barrows, of Chicago's First Presbyterian Church, who had been preparing it for two years. When he brought down his gavel upon the 'world's first parliament of religions' a wave of breathless silence swept over the audience—it seemed a great moment in human history, prophetic of the promised new era of tolerance and peace. On the stage with him, at his left, was a black-coated array of bishops and Ministers representing the various familiar Protestant sects and the Russian Orthodox and Roman Catholic Churches; at his right a brilliant group of strangely costumed dignitaries from afar—a Confucian from China, a Jain from India, a theosophist from Allahabad, a white-robed Shinto priest and four Buddhists from Japan, and a monk of the orange robe from Bombay!

"It was the last of these, Swami Vivekananda, the magnificent, who stole the whole show and captured the town! Others of the foreign groups spoke well- the Greek, the Russian, the American, Mazoomdar of Calcutta, Dharmapala of Ceylon—leaning, some of these, upon interpreters. Shibata, the Shinto, bowed his wired white headdress to the ground, spread his delicate hands in suave gestures, and uttered gravely with serene politeness his incomprehensible words! But the handsome monk in the orange robe gave us in perfect English a masterpiece! His personality, dominant, magnetic, his voice, rich as a bronze bell; the controlled fervor of his feeling; the beauty of his message to the Western world he was facing for the first time,—these combined to give us a rare and perfect moment of supreme emotion! It was human eloquence at its highest pitch!"

While it is gratifying to read descriptions from the pen of a poet, poets themselves are often beset with what is known as poetic melancholy at the evanescence of perfection. In this case it was a melancholy not justified, but Miss Monroe did not pause to find it out. She goes on to add:

"One cannot repeat a perfect moment—the futility of trying to has been almost a superstition with me. Thus I made no effort to hear Vivekananda speak again, during that autumn and winter when he was making converts by the score to his hope of uniting East and West in a world religion above the tumult of controversy.....!"

Another picture of Swamiji comes from the Chicago "Advocate" of September 28, 1893. The fact that the "Advocate" was not entirely favourable to Swamiji, perhaps makes this description all the more valuable Although his report refers to the second week of the Parliament, the description is no doubt also applicable to the opening day:

'In certain respects the most fascinating personali y was the Brahmin monk, Swami Vivekanandananda (sic) with his flowing orange robe, saffron turban, smooth-shaven, shapely, handsome face, large, dark subtle penetrating eye, and with the air of one being inly-pleased with the consciousness of being easily master of his situation. His knowledge of English is as though it were his mother-tongue....."

The correspondent of the "Boston Evening Transcript" found a way to meet the delegates of the Parliament behind the scenes, and it is to him that we owe a more intimate description of Swamiji.

"There is a room at the left of the entrance to the Art Palace marked "No. 1—keep out." To this the speakers at the Congress of Religions all repair sooner or later, either to talk with one another or with President Bonney, whose private office is in one corner of the apartment. The folding doors are jealously guarded from the general public, usually standing far enough apart to allow peeping in. Only delegates are supposed to penetrate the sacred precincts, but it is not impossible to obta n an "open sesame," and thus to enjoy a brief opportunity of closer relations with the distinguished guests than the platform in the Hall of Columbus affords.

(To be continued.)

THE SOUTH SPEAKS

Bharataratna Dr. C. Rajagopalachari said recently, it was unfortunate that Mr. Jawaharlal Nehru, on the eve of the Congress session at Bangalore, should have chosen to criticise the Swatantra Party as one that had risen in the South especially now when some people in the South were trying to raise slogans against the North. In a statement to the Press Mr. Rajagopalachari said the Congress itself was born at the Mahajana Sabha meeting in Madras 75 years ago.

Rajaji added: "Hindu philosophy is associated with Sankara, Ramanuja and Madhvacharya of the South. I don't say that the South has any special claim to intellectual leadership or political initiative. But at least it is not a disqualificaion to belong to the South or to be born in the South!

Dr. Rajagopalachari said: "The policies and principles of the Swatantra Party are not vague as suggested by Mr. Nehru and Mr N. Sanjiva Reddy, Congress President, but are clear to those who want to understand them."

Dr. Rajagopalachari, who was addressing Madurai District Swatantra Party Convention, said "On the eve of the Congress gathering in Bangalore, Mr. Jawaharlal Nehru referred to the Swatantra Party as a Party that has risen in the South out of the dark past. Perhaps he has forgotten that the Congress itself was born at the Mahajana Sabha in Madras nearly 75 years ago! There is no point in referring like this to the South from where the great philosophers of India had come. The Sun rises in the east and proceeds to the west. So also the Swatantra Party, though it had risen in the South, will go to the North also. It is unfortunate that when some

people in the South are drawing a line against the North. The Prime Minister of India should have thought of describing the Swatantra Party as a movement from the South."

Rajaji continued: "Mr. Nehru says that we have no planned project except abusing the Congress. We are not criticising the Congress for nothing. We are criticising the Congress because of the abuse of power and position that the Congress Party has been committing and because of the errors in its policies It is only anger that could describe our criticism as mere abuse. I do not believe that Mr. Nehru has gained from vague and strong language in respect of our Party, and we don't complain.

Mr. Sanjiva Reddy, who chose his master's voice, says that we are using vague language and that he does not understand our policy or programme or criticism. I am afraid that the Prime Minister and those who occupy positions of Ministers in the States have had no time to read the principles we have stated on behalf of the Party in clear and precise language. If, as Mr. Sanjiva Reddi says, there is difference between the Congress and the Swatantra Party as regards individual freedom and limitation to be put on the activities of the State, the nation would feel very much gratified and thank the Swatantra Party for producing this approach on the part of the Congress. In no country in the world can Democracy work without two parties and the polarisation of approach in respect of public affairs. The ruling party absorbs the criticism of the Opposition. This way we can assert there is little difference between the Conservatives and the Liberals in England, between the Democrats and the Republicans in the United States, and so on. But it is only when there are two great and strong parties opposed to each other that proper synthesis is produced from time to time and either party can claim credit for that synthesis.

"As for darkness from which Mr. Nehru, in his modern way, says, the Swatantra Party has issued, we may be free to differ from him. Errors of the Congress Party will soon be exposed. Indeed, they are already being exposed and to a large extent being withdrawn. Error looks upon sanity as darkness! The Prime Minister is not aware that his constant claim to modernity verges on the ridiculous! We are glad that he does not support nuclear weapons on the ground of that modernity! There are many modern things which are gone! And old things have survived because they are right and good to humanity. It would be well for the Congress leaders not to imitate one another's tone, but to study the principles and statements made on behalf of our Party, and abstain from depending only on exploiting the past good history of the Congress! Our affection for our colleagues in the Congress is not less than that of their own present co workers, but affection is one thing, and criticism of public policies must be detached from that affection. I am glad, however, and grateful that the new President of the Congress reaffirms his affection and respect for one who has followed his progress in public life with satisfaction from the time he was in jail with him!

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(Continued from last issue.)

The Christa-Purana is, in reality, a versified account of the Bible story from the Creation to the foundation of the Church.

The epic is divided into two parts, the first consisting of 36 cantos, containing 4,181 strophes, and the second of 59 cantos having 6,791 strophes. It had been, as he recorded, his pious hope "to see books printed in Indian types as was done in the Malabar mission. The chief difficulty is that, for such productions, one needs as many as 600 matrices, instead of twenty-four, though, at a push, we could manage with only 200."

So he set about his work in the only one manner possible. He composed his Purana at first in Portuguese and then, by "an ingenious transliteration," cast it into Marathi, with an admixture of Konkani to suit the requirements of his flock! His final achievement must surely be regarded as a major tour de force. It is not known how long Stephens laboured over this double composition. The transliteration was apparently ready by 1614, and was printed at the press in the Jesuit College of All Saints at Rachel in 1616, three years before his death.

A second, revised, edition was published on February 20, 1649, followed five years later by a third edition, printed at St. Pauls College. No printed copies are known to exist—not even in the National Library at Lisbon, which has only manuscript copies.

Thereby hangs a tale. It is inconceivable that, with every allowance made for the deleterious effect of the climate of our coastal region, no copies of a book printed in India are extant in this country, specially in Goa, where the Christa-Purana was extremely popular among the people.

An explanation, by no means implausible, is at hand. The early Portuguese are recorded to have had, "in the first excitement of the conquest, all the books written in the vernacular language burnt," out of religious scruples.

This vandalistic action was followed in 1684 by "a viceregal proclamation forbidding the use of Konkani, and insisting on the natives of the Konkani speaking Portuguese." The Portuguese all but succeeded in extirpating the language, which even to day, nearly three centuries later, is fighting a rear-guard action for dear life!

The religious vandalism of the pioneers was capped by the violent anti-clericalism of the notorious Marquis of Pombal, who, influenced by the French Revolution, suppressed the religious orders in Portugal and her colonies, confiscating all their possessions.

Precious manuscrips and rare books, despoiled from the monasteries and colleges in Goa, were shipped to Lisbon, where Pombal ordered them to be sent back. The captain of one of the ships is believed to have set fire to them, as they were an unnecessary load! It is also reported, stated the late Principal H. G. Rawlinson, of Deccan College, Poona, where he was Professor of History, that Tippu Sultan ordered destruction of printed books of the Christians.

These vicissitudes did not serve, however, to obliterate every trace of the Christa-Purana It was engraved imperishably on the hearts and minds of the people, whose inner longings it met. It was popular among the Catholics of Goa, but even more so among those of Mangalore and other places in South Kanara.

Dr. Buchanan, an Englishman who toured India towards the end of the last century, has written of the agreeable impression left on his mind, as he passed through Catholic hamlets in South Kanara, by "the happy

combination of prayer and musical recitals from the Purana, which were an unfailing item at the family gatherings."

Such recitations, in fact, had earlier consoled and braced the spirits of sixty thousand Catholics of Mangalore as they were being marched off from their homes, at Tippu's behest, to a harsh and dishonourable captivity at Seringapatam.

That a work written by a foreigner should so deeply touch the chords of the heart of the people is remarkable: for it shows how intimately he had grasped the genius and mechanism of the language he chose as the vehical for his epic, as well as how well he understood the inmost yearnings of the people. Such a work could only proceed from a man like Milton, with imense spirituality.

Both Indian and European scholars have written of the high quality of Stephens's Purana and stressed the essentially Marathi character of the language. The German Jesuit Fr.Hans Staffner, of Poona, who has devoted a life-time's study to the Purana, avers that doubts about the language not being genuine Marathi stem from only those whose mother tongue is not Marathi.

The time when Stephens wrote was for Marathi poetry like the period of the great out-pourings of the Elizabethan age, with its dramatists and poets: for Stephens's life was contemporaneous with that of the great Marathi poet Eknath (1548-1609).

As Rawlinson says Stephens may "fairly be reckoned among the poets of the Marathi Renaissance which afterwards produced Tukarm and Ramdas, the great national singer of the Deccan in the age of Shivaji."

Perhaps, the best tribute is from the pen of Dr. S. G. Tulpule, who writes: "Fr. Stephens has succeeded in the difficult task of presenting Christ in such oriental garb as appeals to the Hindu mind, without abandoning the principles of the Christian religion. The Purana is like a sanctuary in the center of which is the image of Christ whilst the structure and decorations that surround it are in genuine Hindu style."

One great hindrance to wider popularity of the Purana was its publication for reasons already stated, in the alien garb of the Roman alphabet. This handicap was overcome only three years ago, 350 years after Stephens's original idea, with the publication in Devanagari characters of the Purana edited by Mr. Shantaram P. Bandelu, Head of the Marathi Department at the Ahmednagar College.

There is thus, now every likelihood of fulfilment of the expectation voiced by the late Lt.-Col. T. R. Kirtikar, I.M.S., when more than fifty years ago he expressed the hope that some future chronicler of the lives of the Marathi poets "will accord unto Fr. Stephens his proper place in the galaxy of the earliest of bards.

Yet Stephens, despite his pioneer achievements lacks till to-day the distinction of a full-length biographical portrait, and has, in fact, in the words of Fr. James Broderick, one of the most prolific Jesuit authors today, been "passed over in stony silence by that useful monument of modern materialism, the fourteenth edition of the Encyclopaedia Britannica which finds room to celebrate the feats of an American cyclist called Thomas Stevens!"

The lack of a biography, it is not vain to hope, some Indian may fill, for Stephens, if not by birth, at least by his forty years' domicile in th this country, was an Indian to all practical purposes. His remains, like those of his fellow-Jesuit Roberto de Nobili, the first Indianised European, are in our country, though their last resting place is not known!

The Rationalist

Swami Vivekananda

(*Continued from last issue.*)

"The most striking figure one meets in this ante-room is Swami Vivekananda, the Brahmin monk. He is a large, well-built man, with the superb carriage of the Hindu-saints, his face clean shaven, squarely moulded regular features, white teeth, and with well chiselled lips that are usually parted in a benevolent smile while he is conversing. His finely poised head is crowned with either a lemon coloured or a red turban, and his cassock (not the technical name for this garment), belted in at the waist and falling below the knees, alternates in a bright orange and rich crimson. He speaks excellent English and replies readily to any questions asked in sincerity.

"Along with his simplicity of manner there is a touch of personal reserve when speaking to ladies, which suggests his chosen vocation. When questioned about the laws of his orders, he has said, "I can do as I please. I am independent. Sometimes I live in the Himalaya Mountains, and sometimes in the streets of cities. I never know where I will get my next meal. I never keep money with me. I came here by subscription!" Then looking round at one or two of his fellow countrymen who chanced to be standing near he added, "They will take care of me," giving the inference that his board bill in Chicago is attended to by others. When asked if he was wearing his usual monk's costume, he said, "This is a good dress when I am home I am in rags, and I go barefooted. Do I believe in caste? Caste is a social custom; religion has nothing to do with it; all castes will associate with me."

"It is quite apparent, however, from the deportment, the general appearance, of Mr. Vivekananda that he was born among high castes—years of voluntary poverty and homeless wanderings have not robbed him of his birthright of gentleman; even his family name is unknown; he took that of Vivekananda in embracing a religious career, and "Swami" is merely the title of reverend accorded to him. He cannot be far along in the thirties, and looks as if made for this life and its fruition, as well as for meditation on the life beyond. One cannot help wondering what could have been the turning point with him!

"Why should I marry," was his abrupt response to a comment on all he had renounced in becoming a monk, "when I see in every woman only the Divine Mother? Why do I make all these sacrifices? To emancipate myself from earthly ties and attachments so that there will be no re-birth for me. When I die I want to become at once absorbed in the Divine, one with God. I would be a Buddha."

"Vivekananda does not mean by this that he is a Buddhist. No name or sect can label him. He is an outcome of the higher Brahminism, a product of the Hindu spirit, which is vast, dreamy, self-extinguishing, a Sanyasi or holy man."

Aside from being able to give new word pictures of Swamiji, we are fortunate enough to have recently discovered one of the first pictures of him taken in America. It is an unposed snapshot, taken, it can be reasonably assumed, in this room marked, "No. I—keep out." Perhaps it is not as clear as one would like all of Swamiji pictures to be, but it nonetheless belongs in Swamiji's history, Swamiji sits at a table, writing, while over his shoulder a young Hindu delegate intently watches.

Readers of the "Letters of Swami Vivekananda" will remember that in a letter, dated November 2, 1893, Swamiji asked his disciple, Alasinga, for information regarding a Hindu boy. This request as it is given in the fourth English editon of the "Letters" reads: "A boy called—Acharya, has cropped up in our midst. He has been loafing about the city for the last three years. Loafing or no loafing, I like him, but please write to me all about him, if you know anything. He knows you. He came in the year of the Paris Exhibition to Europe."

The "boy called—Acharya" is without question the same Narasimhacharya who peers over Swamiji's shoulder in the photo, He was a "loafer", but a loafer of undoubted charm and good deal of intelligence and spirit!

CONGRESS IN OFFICE

A thorough exposure of the conduct of the affairs of the Patiala Municipality is contained in the report submitted by the special officer who enquired into its affairs. Summing up his report, the officer said;

Mr. Sarkaria, summing up his report, observes: "The history of this Municipal Committee is a history of war, a review of its working during the last two years is a review of scandals, exchange of abuses, use of unparliamentary languages, rowdy scenes, sometimes followed by wrestling bouts between the municipal commissioners, shouting of slogans and uproarious scenes were the order of the day. All sound, no sense and little work were the three chief characteristics of all the meetings!"

FAMILY PLANNING

How many children make the happiest family? Carl Zimmerman of Harvard University says that a higher percentage of the outstanding citizens of the country have four or more children. Of course, thousands of the best citizens have none. But for the general happiness and personality development of both parents and children four is the "ideal", it is said. Many mothers reported they found four easier to care for than two, as the older helped rear the younger!

BITER BIT

In a fit of rage against the poisonous snake which had bitten him, Humberto Meneses, of Rio de Jeneiro, Brazil, grabbed the snake and bit it—hard.

Rushed off to medical aid; the man eventually recovered. The snake died!

A HELPFUL TIP

On her trip to the United States last autumn Queen Frederica of Greece asked to see the launching of a moon rocket. When she was told that the request posed difficulties, because future visitors might use it as a precedent, she helpfully suggested, "Why don't you make a rule that only queens and upwards can watch?"

GOOD REASON!

Admiral Robert Briscoe, who recently retired as Commander-in-Chief of Allied Forces in Southern Europe, knows exactly why he went into the Navy in the first place. He says that when he was a boy in the southern United States, his father took him to see a battleship. "I saw sailors running around the deck barefoot—and immediately I decided to go to sea. The new shoes my father had bought me that morning were killing me!"

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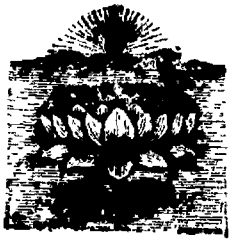

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EUROPEAN VSS. EASTERN KNOWLEDGE

Rebutting the European criticism against Eastern medicine Hakim Syad Abu Yusuf Aspahani records:

Eastern Physicans were fully acquainted with Chemistry, Biology Physiology, Pathology, and Bacteriology, which are said to be the result of recent European research. It is therefore necessary that we should give in detail the researches in those different branches of Science by Savants of the East. To-day I will begin with Bacteriology irrespective of order.

It is said that the discovery of Bacteria or Microbe distinguishable through powerful microscope was made first by (1) Loevwenhooks and (2) Secondly, by Pasteur. Pasteur was born on the 7th December 1822 and died on 28th December 1895.

Pasteur relates that in 1854 when he was Professor of Chemistry and Dean of the Faculty of Analysis in the University of Lisle one day he was invited to a distillery to try and discover the cause of putrefaction of pure wine. He examined the yeast through the microscope and found that fresh wine contains round globules, and tainted wine contained globules oblong in shape. As the result of this discovery Pasteur gradually came to the conclusion that these oblong Bacteria were the cause of putrefaction of wine in the same way as they act in the formation of curd, cheese and vinegar, and that the pus present in wounds is also caused by the oval Bacteria, whose main function is fermentation, and this affects not only animal and vegetable matter but also human organism causing diseases.

There is no reason for us to deny the claim made on behalf of those great Scientists who have rendered eminent services to mankind. We admit that it was thus that good Louis Pasteur discovered Bacteria.

But it is my duty to point it out that the subject of bacteria has been discussed in the scientific writings of the East! The Hindu holy books, that is Vedas, say that bacteria enter into the constitution of the foods that a human being eats and in the liquids that he drinks and are the causes of great many diseases. There we are told that there are two kinds of bacteria, one visible to the naked eye, and the other invisible.

Among the Hindus the question of untouchability as well as the ban on promiscuous interdining is related to this subject, as it is well-known that infectious diseases are communicated through these means. The Jains of India are an illustration in point. Their religion teaches them to avoid the destruction of life in any shape or form. They wear a piece of very thin muslin over their mouth in order that they may not take in any animate microbes and thus kill them unawares. They also avoid the use of naked lamps for the same reasons. They universally abstain from eating vegetable grown in the Earth, such as beetroot, potatoes, cabbages, groundnuts, etc., on the assumption that these vegetables may contain microbes, beneficent or malignant.

In the same manner the old Grecian philosophers were aware of the existence of bacteria. Aristotle (384 B C –298 B.C.) has left a book on this subject. When he was 86 years of age Philip of Macedon appointed him tutor to his son Alexander the Great. He then felt a great desire for making researches, and had the best opportunity and all facilities for them. The best service that he has rendered to the science of medicine was his research into the domain of animate life.

In this connection he came to know of life on the border-land between animal and vegetable kingdoms, that is, the life having both animal and vegetable characteristics. Further, he discovered how animal life came into being and flowed into matter from the fountain-head of life, under which comes all animate life, be it of auimals or germs in water or air—vegetable or animal visible or invisible. He has written three treatises on bacteria, one on human parasites, the other on animal parasites, and the third on parasites in the vegetable kingdom.

Along with this he has recorded all the results of his important and useful researches in his Natural History, which is, in reality, the origin of Bacteriology. Keeping these circumstances in view when we examine and weigh the materials that have come down to us, we find that there are numerous proofs of the fact that during the period of progress of the Eastern Medical Science under the Muslims, the great masters were aware, nay, fully aware of Bacteriology.

They knew the nature and forms of Bacteria and the matter on which they lived and they divided them into three classes, (1) Visible, (2) Visible with difficulty and (3) Invisible. They also knew the connection between Bacteria and diseases and they have discovered the three Chemical functions and actions of bacteria viz., (1) fermentation, (2) putrefaction and decay, and (3) Toxin production. Why not? For over and above their own intellectual eminence and systematic efforts, they had before them the materials left by their predecessors, the Hindus and the Grecians!

(To be continued.)

THE CONTRAST

"Talk and do in terms of minutes and hours, and not days and months," Pakistani officials were told recently. Spurring gazetted officials of the Ministries of Food and Agriculture, Works, Irrigation and Power to do quick work, Gen. Mohammad Azam Khan, Rehabilitation Minister, said they must deal with problems themselves. "Do not unnecessarily pass down your papers to your subordinates and clerks which only cause delay. I shall not tolerate inaction and delays," he stated. He said Pakistan must become self-sufficient in food before 1961.

* * *

But our Planing Generals think in terms of Five Year chimeras, Bloated Plans, vicious taxation, Strangling Foreign loans, anti-anti-corruption, all cumulatively resulting in present penury and scarcity, and future disaster!

THE OFFICER'S QUESTION

My commanding officer was the son of a well known-politician—a fact that he never let anyone forget. He was shouting at a lanky country boy one day, "and in the course of his tirade asked, "Do you know who my father is?"

The recruit looked him straight in the eye. "Why, no, sir," he replied. "Don't you?" X.

* * *

Many young I. A. S. officers in the Indian States also ask the same question. Ed.

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The Rationalist

THE ELDER'S ADVICE

"Life is not worth living unless you marry," Rajaji told the students of a Bangalore College recently.

Mr. Rajagopalachari said: "Do not imagine that married life is all harsh or difficult. In your married life all your difficulties will be halved, and all your joys will be doubled! That is the peculiar mathematics of sorrows and joys! It is a wonderful law of nature. That is why marriage is a duty imposed on boys and girls."

Rajaji said that those who talked of Family Planning would not like his asking the students to get married. "It is a stupid thing to reduce the population. Our greatest asset is our man-power. Man power includes boys and girls. If other countries are afraid of China, it is because of her population. If we want to be great in the world, we must have our population. Instead of increasing food, Lazy Food Ministers advise reduction of population! The only problem is food. We have not reached the stage when we cannot produce any more food. The mind and body of man is the greatest machine. It is the best factory in our country. There is no factory in India equal to the factory that is contained in each mind and body! We are 100 million such factories!" Advising the students to get married as soon as they finished their studies, he asked them not to reject offers of marriage on the ground that their specifications in regard to girls were not to be found.

Rajaji said that they must devote themselves fully to their studies. There was so much accumulated knowledge at present, that they could not imbibe all the knowledge available. The students had to decide what amount of knowledge they could take in within the limited period they would be in college. Usually, the first year was spent in getting over the fright of college, and the last year was spent in thinking about the future. Therefore, the students had only two years during which they could acquire knowledge. It was totally wrong to divert their attention to other matters, not even to the cinema. What the students got to know in cinemas was something not useful to them, and if anything, positively harmful to them.

Drawing pointed attention of the students to the fact that they might feel disappointed because he did not talk politics to them, Rajaji said that politics should not be talked to them. It was only the untrained politician who would talk politics to students in the colleges. The trained politician's concern was that our next generation must be a good generation, as good as was represented by the boys of their age in U.S.A. or the United Kingdom. Boys who came to India from the United States or the United Kingdom, impressed the speaker greatly, because of the maturity that they showed, the restraint with which they spoke. They received good education in their country. "I do not think we are up to the mark now. It is not the fault of anybody concerned. It is the total result of the situation in our country. Our boys want to do things quickly. Our teachers want things to be done as quickly as possible. Somehow there is a great deal more to be done to perfect the education of our boys."

In this connection, Mr. Rajagopalachari observed that our girls had always shown a greater concentration on their work than unfortunately boys did. Probably girls were fitter for education than boys. That was why in all Mythology and Theology, Goddesses took charge of education. Learning seemed to be the monopoly of the other sex. This was due to their wonderful power of concentration.

"WELFARE STATE", UNDER CONGRESS RULE

Dr. K. N. Katju, Chief Minister, told the Madhya Pradesh Vidhan Sabha recenily that five policemen and two 'chowkidars' were among the 12 arrested in connection with two dacoities committed in two villages in dacoit-infested Bhind District of the State in November-December last year.

Answering Mr. Y. K. Saxena (PSP), the Chief Minister stated that the police guard posted in Sukand village of Bhind District had been arrested in connection with the dacoity in Majra Janakpur Raioda in which property worth over Rs. 3,700 had been looted. Property worth about Rs. 2,000 had so far been recovered The police guard also accused of being involved in the acoity in village Mukut Singh-ka-pura.

Replying to supplementaries, Mr. N. R. ixit, Deputy Home Minister, said were at the policemen involved in the dacoity spended and then arrested. All the 12 ersons taken into custody in connection ith these dacoities were still under arrest.

THOUGHTLESS CUSTODIANS

The Rockefeller Foundation announced recently it had bestowed grants totalling 12,398,008 dollars during the fourth quarter of 1959.

The Indian International Centre, now being planned in New Delhi, received 714.135 dollars out of this! The Centre will give Delhi the much needed headquarter for cultural and scholarly exchange and provide convenient and adequate resident and conference facilities for both Indian and foreign leaders.

The Foundation also announced the following grants:

Mr. D. Kapil Deo Singh, Librarian, Balwant Rajput College, Agra—to visit centres of library science in the U S.—5,060 dollars! Christian Medical College Hospital, Vellore —equipment for the cardio-vascular laboratory department of thoracic surgery—10000 dollars! Dr. Narendra Lal Dhawan, Associate Coordinator, Maize Improvement Scheme, Indian Council of Agricultultural Research, New Delhi—to study maize breading and improvement programmes in Mexico, Colombia, and the U.S. and to attend meetings of the American Society of Agronomy—4,000 dollars! Madras Medical College—equipment for research in cordiology in the institute of pediatrics, under the direction of Dr. R. S. Ramachandran—6,000 dollars! A visiting fellowship in the Central International Affairs for Mr. Lallan Prasad Singh, Officer on Special Duty with the Indian Government, New Delhi—6000 dollars!

* * *

Rockefeller's money came in waves of vapour. His Endowment Secretariat spends it lavishly on itself and lavishly on worthless nothings!

INDIAN EDUCATION

Addressing the Central Advisory Board on Education, Dr. Shrimali, Union Minister for Education emphasised that it would be a retrograde step for the Government to take over privately managed institutions.

He said that they were essential for the healthy growth of democratic traditions in education. He was all for giving liberal assistance to voluntary organisations and to strengthen the "association of people in the development of education at all stages."

Dr. Shrimali, said it was only by improving the relationship between students and teachers and by establishing more intimate contact between them that the Universities could eventually solve the problem of student indiscipline.

Dr. Shrimali was delivering his presidential address to the 27th meeting of the Central Advisory Board of Education. The two-day meeting is being attended by State Education Ministers, Vice-Chancellors of some of the Universities, a few members of the Central Legislature and representatives of the Inter-University Board and other educationists. It was preceded by a meeting of Directors of Public Instruction and Directors of Education and various standing committees of the Board

The Minister appealed for full cooperation of the Central and State Governments and of the community for working out the programme of compulsory primary education for the age group 6-11 during the third 5-Year Plan.

He asked the Council to give due consideration to the report of the Sri Prakasa Committee on Religious and Moral Education which was recently submitted to the Union Education Ministry, and said that the Committee's suggestions did not in any way circumvent Article 28 of the Constitution dealing with imparting of religious instruction in educational institutions.

The recommendations of the national service committee under Dr. C D Deshmukh, he said, were now under the examination of the Government. It had recommended that all students passing out of the Higher Secondary or the Pre-University class should be drafted for national service on a compulsary basis for a period of nine months to one year, and also the setting up of an independent National Board to plan, implement and evaluate the programme of National Service

Dealing with reorganisation of secondary education, Dr. Shrimali said that his ministry had recommended the setting up of 300 new multi-purpose high schools, one in each district of India, to serve as multi-purpose demonstration schools, and also the establishment of four regional Teacher Education Colleges for the purpose of preparing teachers in Agricultural, Commercial, Home science and Technical courses, and also for purposes of vocational guidance.

The Minister said that his ministry was also anxious that, so far as resources permitted, in the third Plan, the Education Ministry's scholarship scheme should cover as many talented students at different levels as possible, so as to give fuller content to the country's ideal of social and economic democracy.

Dr. Shrimali underlined the need to give liberal assistance to voluntary organisations and to strengthen the association of the people in the development of education at all stages.

The University Grants Commission had appointed a Committee to go into the various causes of student indiscipline and added: "I hope the committee will be able to suggest suitable remedies. I do not want to anticipate their recommendations, but it is evident that, in the ultimate analysis, the present situation is a result of failure on the part of parents to exercise proper control over their wards, and of teachers to win the respect, affection and confidence of their students.

(To be continued.)

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* * *

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INDIAN EDUCATION

(Continued from last issue.)

Dr. Shrimali, Minister of Education, Government of India, continued,—

"It is all the more tragic that in many cases, the teachers themselves have been found to instigate students to start agitation. There are also politicians who are always ready to fish in troubled waters and exploit the students for their political ends. I cannot think of a more heinous social crime than the teachers instigating their students to indulge in anti-social activities and politicians exploiting them for their selfish ends!"

"The universities", Dr. Shrimali added, "must make it clear to the students that, while they will consider all their demands sympathetically and try to deal with their legitimate grievances, they will not yield, under any circumstances, to threats of direct action. It is the duty of the University to look after the welfare of the students, but action committees, hunger strikes, processions and mass agitation organised by the Students' Unions are repugnant to the academic atmosphere of the University and destructive of its liberal corporate life. The students who indulge in these activities have no place in Universities, and there should be no hesitation in taking disciplinary measures against them."

"The Universities", he added, should also adopt positive measures to establish greater contact between teachers and students through the tutorial system and other ways. The Universities should not deal with students en masse but as individuals, and place small groups of students under teachers who should be made responsible for their proper guidance and for supervising their conduct and behaviour."

Dr. Shrimali referred to suggestions of the University Grants Commission to Universities for limitation of students, and said that so far many of the universities had not paid much heed to their advice and had failed to resist the pressure of increasing numbers seeking admission after passing out of high schools.

He added that if the Universities continued to ignore the advice of the U.G.C. in this regard, it would have to consider whether it could continue to give grants under such circumstances.

"I do hope," he said, "that the commission will get the full cooperation both of the Universities and the State Governments in rehabilitating universities and such a situation will not arise."

With regard to politicians who exploited the students for political ends, Dr. Shrimali said that he was not hopeful that the suggestion of calling a conference of all political parties for arriving at a "gentlemen's agreement" not to exploit the students for political ends would give any satisfactory solution. "The real remedy lies only in greater vigilance on the part of parents and guardians and in creating a healthy public opinion against the exploitation of immature students by political parties for their selfish ends."

Dr. Shrimali then referred to the report of the Sri Prakasa Committee regarding Religious and Moral education in schools, and said that since their emphasis was essentially on the inculcation of those common moral and spiritual values—such as personal integrity, honesty, self-discipline and tolerance—which exalt and refine life and without which no society could survive, they would not circumvent Article 28 of the Constitution.

(Article 28 of the Constitution lays down that no religious instruction should be provided in any educational institution, wholly maintained out of State funds. It does not, however, extend to endowment

or trust educational institutions which are administered by State. The article lays down that religious education can be imparted in State-aided institutions only with the consent of the student or his guardian)

He expressed the hope that the Sri Prakasa committee's report would receive due consideration of the board

Detailed studies about the primary education situation in each State of India, he added, were being made. 200 lakhs of children may have to be enrolled; 4,00,000 additional teachers will be needed; Rs. 300 crores may have to be spent, said the Minister. "The six states of Orissa, Bihar, U.P., Rajastan, M.P. and Kashmir contain about seventy per cent of the total non-attending children in the country," he added.

Dr. Shrimali said that the Government had accepted some of the recommendations made by the National council for Women's education, and measures to step up the progress of girls' education were being given an important place in the third Plan.

n order to achieve qualitative improvement in teachers' training, he added, it had been recommended to State Governments that so far as possible the minimum qualifications for admission into training institutions should be raised to Matriculation or its equivalent and the training should be of two years' duration on the basic pattern.

Stressing the need of continuing encouragement to private enterprise in the development of education, Dr. Shrimali said: "There is a feeling in some quarters that Government should take over the privately managed institutions. This is an unhealthy trend, and we should counteract it by removing those factors which cause a sense of uncertainty in the minds of the people who manage these institutions. Public participation in education is essential for the healthy growth of democratic traditions in education, for the preservation of academic freedom, and for promoting educational progress and experimentation. It should be our endeavour to give liberal assistance to voluntary organisations, and to strengthen the association of people in the development of education at all stages.

I am not unaware of the many weaknesses of some private institutions—exploitation of teachers, misuse of public funds, intrigues, factionalism and communalism among the members of the Governing bodies who often utilise the institutions for selfish and political ends. In spite of these shortcomings which can be removed by exercising proper vigilance and control, I am of the view that it would be a retrograde step for the Government to take over these institutions."

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦—೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

The Rationalist

WE MAKE OUR WORLD

"The world is a looking-glass, and gives back to every man the reflection of his own face." *Thackeray.*

I had to live a long time before I found the courage to admit to myself that we—all of us—make our own world. I take frequent trips to New York and I had decided that all New York taxi drivers were impatient and bad-tempered. Hotel and railway employees were the same. I found them all difficult to get on with.

Then one day in New York I came upon the words from Thackeray quoted above! The very same day, when a taxi driver and I were snarling at each other, this thought occurred to me: could this whole situation be the result of my own outlook?

I began to live Thackeray's idea. On my next trip, I encountered not one unpleasant taxi driver, lift boy or railway employee! Had New York changed or had I? The answer was clear.

To abandon excuses for one's own shortcomings is like journeying to a distant land where everything is new and strange. Here you have to assume the responsibility for failures or difficulties yourself. Of course, outside pressures do influence our lives, but they don't control them. To assume they do is sheer evasion.

Since that day in New York, I've come to believe that this idea is the basis of all human relationships. The quickest way to correct the other fellow's attitude is to correct your own!

Try it. It works. And it adds immeasurably to the fun of meeting people and being alive! X.

TEACHING THEIR MISSION!

In the Ukraine there is an exact copy of an American small town. There, according to a report in *Contact With the Army*, a Swedish army journal, the Russians are training more than 1,000 students for spying in America!

The students at the spy centre, situated at Yinnitsa, live the lives of average American students. They have their meals at snack bars or restaurants which provide only American-style food. Cinemas show only Hollywood films; shops sell only American made articles. The students drive cars according to U S. traffic rules!

The first stage of the training is devoted entirely to the study of American dialects which they must be able to speak perfectly. They study the history of the United States with American textbooks, and talk about baseball and the latest scandals in the United States.

The pupils are hand-picked from the best students in Soviet universities. The training goes on for years, in some cases even ten years, and when these agents go to the United States—as deplomats or in other ways—they are ready at once to fulfil their mission!

EUROPEAN VSS. EASTERN KNOWLEDGE

Hakim Syed Abu Yusuf Aspahani.

(Continued from last issue.)

This is why in their scientific, well tried, correct and golden system of treatment they had as much regard for the existence of bacteria as they had for other causes of diseases under the deductive method.

1. The Unani physicians discovered and clearly stated that a certain kind of earache was due to worms in the head. They have discussed :—

2. Affection of the eye due to lice.

3. The ear-aches due to worms in the ear.

4. Pains in the intestine due to round and Tape worms.

5. The eruption of the skin due to a kind of lice in the roots of hair on the body, and in connection with their treatment they have fully dealt with the subject.

The existence of bacteria is proved in the treatment of a kind of disease of the nose, and in animal bites, especially Hydrophobia. For instance we find it recorded that if such and such medecine is administered into the nostrils of the patient or such and such medicine is taken by the Hydrophobia patient worms or germs will come out through the nostrils of the former and the urinary canal of the latter resulting in a cure.

The origin and treatment of:

1. Germs in decayed teeth and inflamed gums and

2. Infinitesimal thread worms in the intestine have been fully discussed by the ancient physicians in their books. Also mention has been made of germs difficult to detect with the naked eye in conection with skin diseases like ring-worm. These worms or germs come out with plasters applied to the spot suffering from the diseases.

There remain now the bacteria or germs that cause diseases, but cannot be detected without the help of powerful microscopes. Instead of going into detail regarding these microbes the Unani physicians have classified them under different heads, which is the real aim of the science of medicine and is necessary for the successful treatment of diseases. This is the crowning glory and distinguishing feature of the Eastern system of medicine!

Let us see how an allopath would treat syphilis, for instance. He will first attribute it to its germs technically called Spirochaeta—Pelidda and prescribe injection of the most successful remedy that Allopathy has got in its stock, namely, Ehrlich Hata generally known as 606 and commercially as Salvarsan and chemically, as Dioxy Diamedo Arseno Benzol, which is composed of Arsenic and some other ingredients prepared by the well-known German physician Ehrlich and his assistant, Hata, a Jap, at his laboratory 606. The aim of the remedy was to arm the patient with what the medical men call "acquired immunity."

As entirely against this the method followed by Eastern physicians in the treatment of this disease would be that they would proceed, with due regard for general principles, to consider the following points.

1. That Syphilis is caused by ebullition and combustion of 'humours.'

2. For ebullition and combustion of humours, putrefaction and fermentation are necessary.

3. Where there is putrefaction it is natural tht life should spring up from the source of life according to the matter accumulated (they do not deny the presence of germs in syphilis).

4. Putrefaction is due to the action of the extraneous heat on extraneous moisture.

So then Eastern physicians will prescribe some such compound whose component parts (1) will act as Anticeptic, that is, will stay putrefaction and (2) Will act as Antizymotic, that is, will stay fermentation and (3) will be Dessicant, Resolvent, Alterative and Drastic.

That compound may be of the following five ingredients, Mercury, Arsenic, Pyrethrum, Radix, Mustichr, succus Limonis (lime juice) which possesses all the properties mentioned above and is over and above a tonic, Sedative, Antiparasitic, and Antidote. Thus these ingredients by their individual and collective chemical action will entirely eradicate the matter which is capable of producing and nourishing germs invisible and unascertainable and therefore the patient will be radically cured !

We see that the method of treatment followed in the above instance by the Eastern Physicians will not only kill the germ that has been already detected and ascertained but will also destroy the matter capable of producing the germ or other germs that may hereafter be discovered !

So this method is more efficacious and satisfactory than the other.

This is only an instance, and for elucidation it is not necessary that I should multiply instances or go into further details.

My submission is that the beauty of Eastern system lies in this that in the treatment of every disease it will follow this general rule, no matter whether the germs have been ascertained or not, or whether the Western system follows the old style of administering medicine or the new style of injection known as Serum Therapeutics which was first introduced some two hundred years ago and has been much in vogue for these 42 years.

The above instance goes to show that the Eastern physicians were aware of the three kinds of Bacteria mentioned above.

They also came to know the nature and form of all the small and invisible bacteria in addition to those myriads of insects that gather round a lamp and also the bacteria that are found in the fermentation of wine and milk, formation of vinegar and cheese, putrefaction of fruits and accumulation of pus in wounds and also those found in gutters and drains.

They examined them and found that they were all of one type, i.e., single cell, what is now technically called Protoplasm.

By observing the difference in the food of germs or microbes in the air (on account of which the Jains hesitate to inhale the air), and the germs or worms found in the head, teeth, nose, ear, bowels, pores of the skin and also the skin, they found out that there were two kinds of bacteria, one that derived its sustenance from the air, and the other, from putrid matter of the body, and there is the conclusion at which Dr. Pasteur arrived. The master placed under two heads Aerobic and Anaerobic.

Similarly the Eastern physicians observed (1) How curd, vinegar, bread and many other palatable things formed, (2) how animal and vegetable matters putrefied and decayed and (3) how cooked fish and meat turned poisonous, and from these observations they inferred that these three, that is (1) fermentation (2) toxin production and (3) putrefaction and decay are the actions and functions of bacteria under discussion, and the proof of this is to be found in the general principles laid down by them which are as follows :—

(To be continued.)

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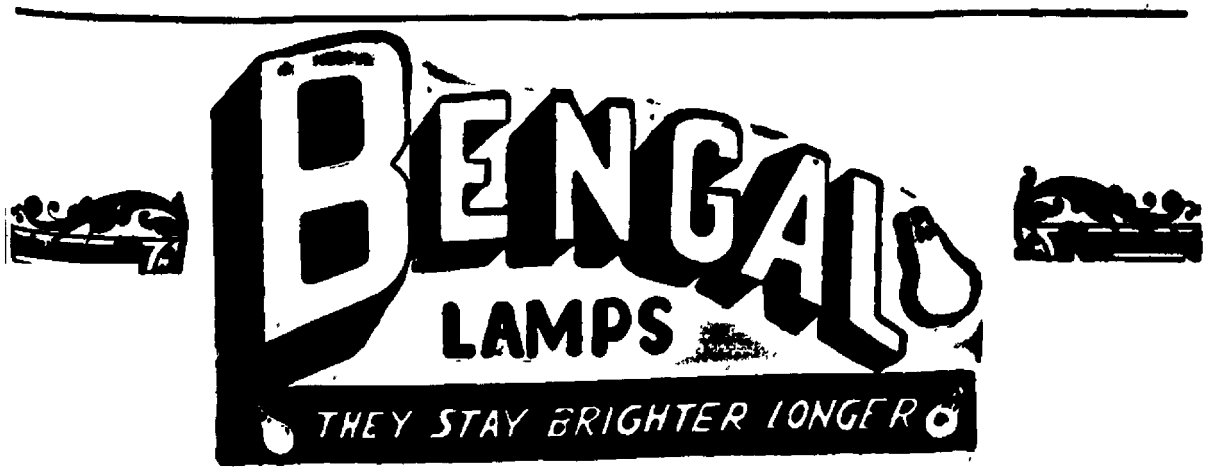

EUROPEAN VSS. EASTERN KNOWLEDGE

Hakim Syed Abu Yusuf Aspahani.

(Continued from last issue.)

Fermentation and putrefaction go together as do putrefaction bacteria. In fine the first stage in this process is fermentation, next production of poison, and the third or the last stage is decay. This is also the result of modern research.

By observations they found how thousands of people and animals living in foul smelling places and near or in dirty water or in bad climate fell prey to diseases and how some amongst them remained immune. Thus they came to know the relation of bacteria to diseases.

In this connection they say that certain constitutions contain matter prone to disease and certain others are free from it. The modern researchists also tell us that certain constitutions possess what is called immunity and others do not. Those who have got the power of defence are not affected by diseases. So we see that both the ancients and moderns have come to the same conclusion!

I have given above the general characteristics and the most important information about bacteria. The Eastern physicians were perfectly aware of all these. Is it not sheer ignorance, prejudice or malice to say that they were utterly ignorant of Bacteriology? I must, however, admit that the Eastern physicians based their conclusions on general principles and logical proofs whereas the Westerners based them on observation—doubtful observation through microscopes. With all this their method is not sufficiently effective from the point of view of the Science of healing which should, above all, aim at the restoration of health.

After seeing the blunders committed by the present day followers of Lord Bacon's inductive method it will be perfectly right if we say that from logical and scientific point of view, the method followed by Eastern physicians was firmer and stronger! Probably General Hooten will not be able to deny this.

In conclusion, I should like to draw the attention of the public in general and the admirers of the indigenous system of medicine in particular to the following three points:

1. To damage their reputation and to create hatred towards the Eastern physicians their detractors have, along with other charges against them, given out to the world that they are in one sense, extremely miserly, that they do not publish in books their best prescriptions and remedies, rather they keep them as secrets—only a father hands them down to his son and therefore the general public cannot benefit by them. On the other hand the Westerners place at the disposal of humanity whatever they get and learn by researches and experiments, and as soon as possible make it available for learners. But facts do not bear it out.

I beg leave to refute the above sweeping assertion against Eastern physicians. I have, prompted by the generosity characteristic of the Eastern medical men, given in this thesis one of our best recipes for syphilis—one "far superior to 606" and sure to cure 99 per cent of the most hopeless cases—let the public benefit by it!

2. I have written the article for the press at a time when I am preparing to leave Bombay, and necessarily my books of reference and time are very limited. Furthermore very little encouragement is forthcoming from those who can stimulate research and scientific efforts, such as our Indian princes, noblemen, wealthy corporations or individuals. Otherwise with the knowledge and experience at my disposal, I could easily establish my contentions as to the superiority

of eastern medical science, and would be able to convince not only our sympathisers, but even those who like Major General Hooten are our detractors!

I therefore hope that my readers will not find fault with this hasty production under such adverse circumstances.

3. The subject of this thesis was selected by me at random, but that of my next article, namely, Ancient Chemistry has been given to me by two of my learned colleagues and friends, Hakim Rashid Ahmed of Amroah and Hakim Fazal Rahim of Delhi. I hope I shall be able to give some most important information and a few of the most useful prescriptions in that.

PAYING FROM SAVINGS

A salesman, trying to sell a housewife a refrigerator, pointed out: "You can save enough on your food bills to pay for it."

"Tha's fine," answered the woman, "but you see we're paying for our car on fares we save. Then, we're paying for our washing machine on the laundry bills we save, and we are paying for the house on the rent we are saving! It looks to me like we just can't afford to save any more at the present time."

The following particulars regarding the ownership of the "Rationalist", weekly are published as called for by Rule 8.

FORM IV

1. Place of publication.	....	711, Krishnaraja Mohalla, Mysore.
2. Periodicity of its publication	....	Weekly.
3. Name of Printer, Publisher & Editor	....	G. R. Josyer, M.A. HONS., F.R.E.S.
Nationality	....	Hindu, Indian.
Address	....	712 Krishnaraja Mohalla, Mysore.
4. Name and address of individuals who own the newspaper, and partners or shareholders holding more than one per cent of the total capital.		Do

I, G. R. Josyer, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dated 7-3-1960.

G. R. Josyer,
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The Rationalist

ARABS OR INDIANS ?

An esteemed reader, venerable octogenarian, sends the following query :

"Kindly let me know if there is any book in Sanskrit on the Science of Algebra.

Encyclopaedia Britannica says that the word Algebra is derived from Arabic, implying that that science had its origin in Arabia.

If there is a book in Sanskrit, what is its name? Where can I have a look at it?

Is there a translation of it in English or any other Indian language?

Are there no sutras of Algebra corresponding to the Geometrical Sulba Sutras of Apastamba, Bodhayana and Katyayana?"

* * *

Perhaps there is nothing more grotesque in the world than the general conception that the Arabs gave knowledge to the Greeks, and India copied them from the Greeks! The Arabs, like their horses, were noble people, who received knowledge from India, and transmitted it to the West. Indians received knowledge from their ancients, and *they* had received it from God. The western word, "Trigonometry" is from the Sanskrit word "Trikona-miti",—three angle dimensions.

Luckily a number of western scholars during the last 2 centuries have recognised and acclaimed India as the fountainhead of knowledge as in the following extracts. But unfortunately present-day Indians are too slave-minded to recognise their own heritage!—

Dr. A. R. Wallace, Scientist, writes,

"In Algebra the Hindus understood well the arithmetic of surd roots, and the general resolution of equations of the second degree, which it is not clear that Diaphantus knew, that they attained a general solution of indeterminate problems of the first degree, which it is certain Diaphantus had not attained, and a method of deriving a multitude of answers to problems of the second degree, when one solution was discovered by trial, which is as near an aproach to a general solution as was made until the time of La Grange." Professor Wallace concludes by adopting the opinion of Playfair on this subject, "that before an author could think of embodying a treatise on Algebra in the heart of a system of Astronomy, and turning the researches of the one science to the purposes of the other, both must have been in such a state of advancement as the lapse of several ages and many repeated efforts of inventors were required to produce!" "This," says Professor Wilson, "is unanswerable evidence in favour of the antiquity, originality, and advance of the Hindu mathematical science!"

"Equally decided is the evidence," says Mrs. Manning, "that this excellence in algebraic analysis was attained in India independent of foreign aid."

Mr. Colebrooke says: "No doubt is entertained of the source from which it was received immediately by modern Europeans. The Arabs were mediately or immediately our instructors in this study."

Mrs. Manning says: "The Arabs were not in general inventors but recipients. Subsequent observation has confirmed this view; for not only did algebra in an advanced state exist in India prior to the earliest disclosure of it by the Arabians to modern Europe, but the names by which the numerals have become known to us are of Sanskrit origin."

Professor Monier Williams says: "To the Hindus is due the invention of algebra and geometry and their application to astronomy."

Comparing the Hindus and the Greeks, as regards their knowledge of algebra, Mr. Elphinstone says: "There is no question of the superiority of the Hindus over their rivals in the perfection to which they brought the science. Not only is Aryabhatta superior to Diaphantus (as is shown by his knowledge of the resolution of equations involving several unknown quantities, and in a general method of resolving all indeterminate problems of at least the first degree), but he and his successors press hard upon the discoveries of algebraists who lived almost in our own time!" "It is with a feeling of respectful admiration that Mr. Colebrooke alludes to ancient Sanskrit treatises on algebra, arithmetic and mensuration."

In the Edinburgh Review (Vol. XXI. p. 372) is a striking history of a problem (to find x, so that ax^2+b shall be a square number). The first step towards a solution is made by Diaphantus, it was extended by Fermat, and sent as a defiance to the English algebraists in the seventeenth century, but was only carried to its full extent by the celebrated mathematician Euler, who arrives exactly at the point before attained by Bhaskaracharya!"

Another occurs in the same Review (XXIX; p. 153), where it is stated from Mr. Colebrooke that a particular solution given by Bhaskaracharya is exactly the same as that hit on by Lord Brounker in 1657: and that the general solution of the same problem was unsuccessfully attempted by Euler and only accomplished by De la Grange in 1716 A D.; although it had been as completely given by Brahmagupta!

"But," says Mr. Elphinstone, "the superiority of the Hindus over the Greek algebraists is scarcely so conspicuous in their discoveries as in the excellence of their method, which is altogether dissimilar to that of Diaphantus (Strachey's Bija Ganita quoted in the "Edinburgh Review" Vol. XXI, pp. 374, 375), and in the perfection of their algorithm (Colebrooke's Hindu algebra quoted in the E. R. vol. XXIX, p. 162).

One of their most favourite processes (that called cattaca) was not known in Europe till published by Bachet de Mezriac, about the year 1624. Their application of algebra to astronomical investigations and geometrical demonstrations is also an invention of their own: and their manner of conducting it is even now entitled to admiration.

Dr. Ray, says: "The astronomical, *Truti* of time measures about the thirty-four thousandth part of a second. This is of special value in determining the exact character of Bhaskara's claim to be regarded as a precursor of Newton in the discovery of the principle of the differential calculus, as well as in its application to astronomical problems and computations. This claim, as I proceed to show, is absolutely established. It is indeed far stronger than Archimedes's to the conception of a rudimentary process of integration."

ಯಜುರುಪಾಕರ್ಮ	೦—೪—೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦—೪—೦.
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Life of Saint Anantarya, in English and Hindi.	1—0—0.

THINKING POSITIVELY

The night before my son was to run in his school's sports day races, he looked worried. "Mum," he said, "those boys are bigger than I am and I think that they are going to beat me."

Hoping to pull him out of such a negative frame of mind, I said, "That is not the right attitude. Think positively."

"Well, o key," he said sadly. "I'm positive they're going to beat me!" X.

PAID FOR WHAT?

When a brilliant woman engineer asked her boss for a rise, he objected. "Your salary is already higher than the engineer's at the next desk," he said. "And he has five children!"

"Look," she countered, "I thought we got paid for what we produce here—not for what we produce at home in our own time."

She got her rise!

* * *

Nowadays they are paid for what they produce at home! Ed.

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* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

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Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Joyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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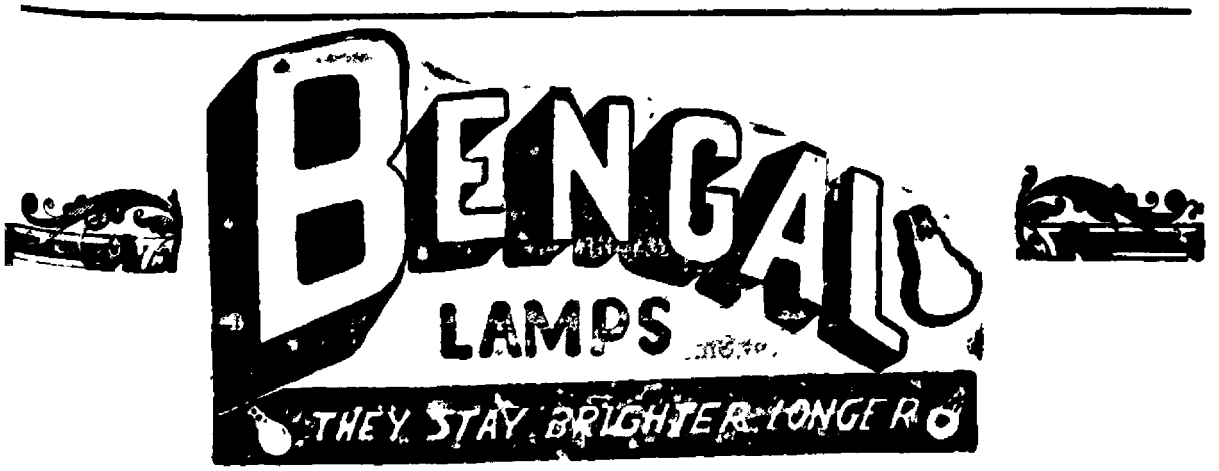

SAMUEL SMILES

"When "Self Help" came out at the height of early Victorian individualism and liberalism, Samuel Smiles was hailed as a true and important prophet," said author and journalist A. P. Ryan speaking about the author of this famous best-seller, which was first published in 1859.

Since then, Ryan said, many people who had never read the book and knew nothing of the man—"whose name itself suggests a beaming, brisk, universal uncle, a sort of go-getting Mr. Pickwick"—had come to treat the whole thing as a period nineteenth century joke. The truth was much more interesting.

Born at Haddington in Scotland in 1812, Smiles was one of the eleven children of a paper-maker and general merchant who had died of cholera when his son had just grown up. Ryan said, He came of sturdy stock, and his mother had brought up a swarm of young children while at the same time extending her late husband's business.

Samuel had been apprenticed to some doctors and then had read medicine at Edinburgh University, and had emerged from the ordeal of walking the wards of hospital in pre-anasthetic days, with the knowledge that life was "tough at the bottom," but still an optimist about human nature and its chances of happiness.

After only a short time as a general practitioner, Smiles had made a leisurely walking tour of Europe, lecturing on chemistry and other subjects of which he had a smattering. "His capacity for picking up knowledge at great speed—because he enormously enjoyed the process—and then passing it on with equal zest to simple folk was the most abiding strain in Smiles' character."

In 1838 Smiles had accepted the editorship of a Leeds paper, Ryan said, in which he had championed such liberal ideas as state education, public libraries, and benefit societies for workmen. By a lucky accident he had, in 1840, met George Stephenson and had turned his energies to the developing railways, work which had ultimately brought him to the wider world of London and a comfortable office routine which left him leisure for writing.

Pondering on the morals that might be drawn from the lives of great men, he had taken his benefactor George Stephenson as the subject of his first book, which had sold well, George Stephenson's memorable slogan, 'Young men persevere, persevere; It's been the making of me,' was to be the making of Samuel Smiles' fortune. He used the formula he had followed in this biography again and again, especially in Self Help.

Smiles himself had told of the origin of his famous work, Ryan said, in the powerful impression made on him when he went to address an evening class in Leeds made up of young men of the humblest rank who met regularly to impart knowledge to one another, and were determined to get on in the world by cultivating the virtues of diligence and self-discipline.

The sub-title of Self Help—'With illustrations of conduct and preseverance'—held the secret of why it became a best seller, for the examples given of all manner of different men making good kept it fresh and entertaining reading today. "The widely held belief that it is a sort of lay sermon written for an age in which to have made a fortune was regarded as a proof of virtue, and to be poor was almost a crime, is completely unfounded." Ryan said, Smiles had a genius for introducing good anecdotes on every page.

Smiles followed up "Self Help" with a series of other works, and in the end the

furious energy he put into his writing, lecturing and other activities, led to a paralytic stroke. But he lived for thirty years longer, dying in 1904 at the age of 92, by then an international figure!

"Self Help" had been republished only recently, Ryan said, and its sales had been huge.

To end his talk he quoted a sentence from the book which he believed the author would have offered as his message to present-day society inclined to pass the buck of individual responsibility to the State: "National progress is the sum of individual industry, energy and uprightness, as national decay is of individual idleness, selfishness and vice!"

MRS. ROOSEVELT AND QUEEN ELIZABETH I

I was walking past the United Nations Building in New York one afternoon when I saw Eleanor Roosevelt coming down the steps. She crossed the pavement and was standing on the kerb, when suddenly a car screeched to a stop and a distinguished-looking man jumped out. He hurried to her side, bowed, took her arm, and escorted her across the road. There he bowed again and returned to his car.

Mrs. Roosevelt stood where she was, until he was out of sight. Then she crossed back to the other side, where she soon caught a cab that was going in her direction!

X.

* * *

We are reminded of Queen Elizabeth I, who while walking met a wet patch and one of the courtiers, Walter Raleigh spread his cloak on it for her to step on. His thoughtful courtesy won her favour. But Mrs. Roosevelts' Zealous courtier did not know that she was waiting, not to cross, but for a cab!

MARK TWAIN AND GRAVITY

Mark Twain made no secret of the fact that he disliked braggarts. Once when someone was in the midst of a long boastful tale he interrupted with one of his own, "There was a fire in Hannibal one night," he said, "and old man Hankinson got caught in the fourth storey of the burning house. It looked like he was a goner, because none of the ladders was long enough to reach him. Nobody could think of anything to do, except me. I snatched up a rope and flung the end of it up to old man Hankinson, yelling, 'Tie it round your waist!' He did as I told him,—and I slowly pulled him down!"

HOOVER AND TRUTH

Herbert Hoover, who has always been a stickler for the truth, says that there was one occasion when his honesty was a mistake. He had a summer job as teamster with a geological survey crew, and one of the mules died. Mr. Hoover sat down and wrote a detailed report of the death. The mule, he said, was scratching his right ear with his left foot. The foot got caught in the harness around his neck, and he choked himself to death.

The authorities refused to believe the report, and said that Hoover would have to pay 85 dollars, the value placed on the mule!

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CONGRESS RULE IN MYSORE

The Opposition Leader, Mr. V. Srinivas Shetty, charged the ruling party in Mysore, recently, with perpetuating party interests while carrying on the administration, which the Congress had held as an offence in Kerala and ousted the Communist Government. He was speaking in the State Assembly on the Motion of Thanks to the Governor.

The Opposition Leader said that the Governor's address to the joint session was the "longest and dullest" he had heard, and it contained nothing new except cataloguing the achievements of the Government, if they called them so.

The Government had one "big stick" and that was the Five-Year Plan. They waved it saying they were spending crores and crores of rupees, and thereby "throwing dust into voters' eyes." The Governor's Address spoke nothing but of colossal waste! In implementing the schemes, "a lot of money has gone down the drain," he alleged.

Mr. Shetty, complained that in Kerala, the Communist Ministry was thrown out on a charge that the party was running the administration for its own purpose. "What is happening here? The ruling party is using co-operative societies for their own ends." It was the talk of the town that the Government was interfering in the selection of Directors of co-operative societies, and lists were being changed at Secretariat-level, he charged!

* * *

A demand for bifurcating Mysore into two States was made in the State Assembly recently, by an Independent member, Mr. C. J Muckannappa, who complained that following the formation of the new State, the old Mysore region had suffered greatly.

"What is it that you have done for old Mysore after the formation of the new State," he challenged, and said, they had to launch on an agi ation to fight the issue of "Mysore for Mysoreans". He also appealed to the Government of India "to spare us from this grip."

Mr. Muckannappa, who was speaking on the Motion of Thanks to the Governor, was vehement in his attack on the Government, and asserted that the people of old Mysore did not get a "fair treatment" under the new administration. He demanded the division of the State on the basis of the Pataskar Award, and said: "Let us apply the same principle as adopted in the division of Bombay into Bombay and Gujarat."

The member complained that communalism was rampant in the administration and all the communities did not get fair representation. The people of old Mysore were beginning to think that if the present state continued their future was very dim!

Mr. Muckannappa said there was nothing in the Governor's address worth taking note of. There was not any indication how far the party in power had carried out its promises to the people. What had they done, when they had not attended to the bare needs of the people like drinking water, wells and primary schools. He spoke of corruption in the administration and interference by Ministers and said, "In the Anti-corruption department itself, corruption was rampant!" Petty officials taking a bribe of Rs. 5 were severely dealt with, while officers getting bribes of Rs. 5000 were promoted! Giving an instance of interference by ministers, the member alleged that the Co-operation Minister toured the Tumkur District and worked for getting the chairmanship of the District

Co-operative Bank to one of his men. When the member went on narrating more instances, the Minister for Public Works, Mr. H. M. Channabasappa, asked him not to make wild statements. It was up to him to have passed information about those cases to Government.

Chief Minister Jatti protested and said the member was not referring to the points raised in the Governor's address, but was speaking at random.

Mr. Muckannappa said that it was not a judicial court where he could state his case and get a judgement, and he asserted that what he was speaking was relevant.

The member criticised that policies of Government in regard to re-employment of officers and referred to the appointment of the ex-Director of Medical Services as the Principal of the Hubli Medical College and the delay in appointing the Advocate-General. He remarked that the Ministry was delaying to get the latter job to one of their own men, and alleged that one was appointed as the Judge of the High Court, just because he had conducted election cases in which the Chief Minister was interested!

THE ARTIST'S DEVICE

In his youth sculptor Gutzon Borglum studied art in Paris. Like most students he had a hard time making ends meet. When winter came his studio was bitterly cold, but since he was unable to buy fuel he had to rely on his imagination to keep him warm.

He would place a lighted candle in the stove and cover the door with a strip of red glass. The rosy glow gave such an illusion of warmth, that he was able to continue his work without too much discomfort!

CENTENARIANS

Centenarians are not so rare as is sometimes supposed, certainly not in South East England, where the BBC news unit for the area, which includes London, has been investigating the question of old age. In the last twelve months nearly 200 centenarians have been mentioned in BBC news bulletins for South East England—over 150 of them women!

A number of the old folk were interviewed and asked two main questions: "What is the secret of long life?" and "Why do so many women live longer than men?"

Most of the centenarians agreed that the real answer to the first question was 'hard work.' But they usually added a second part to the recipe, which varied between 'a contented mind' and 'plenty of open air life' to 'a happy married life' and 'plenty of cold water.'

Only one of the centenarians—a woman, thought she had lived to be 100 because she had never drunk alcohol. And why do women outlive men? Here, opinions differed considerably, but the most popular answer seemed to be 'because women take care of themselves!'

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THE OAK

Will the traditional English oak tree eventually disappear? There are signs that it may do so.

In Kent 2,000 acres forest and woodland are being replanted annually, but few of them contain oaks. Says Forestry Commission official: "It is difficult to justify the planting of oak trees because of the high quality soil they need to grow well."

Forestry experts say that the finest forest oak tree in all Britain to-day is the 95-foot giant known as Lady Harriett's Oak on the Powis Castle estate in Wales, which has always been famous for its noble oaks.

This flourishing forest giant thrills foresters because it is so wonderfully straight and tall, the first branch being more than 50 feet from the ground!

Five to six hundred years is reckoned a good age for an oak. But many have flourished for well over 1,000 years! Said a tree expert recently: "An oak grows for 500 years, is in its prime for another 200, and declines for several hundred more."

But an old Gaelic saying puts it this way:

Thrice the age of a dog is the age of a horse.

Thrice the age of a horse is the age of a man.

Thrice the age of a man is the age of a stag.

Thrice the age of a stag is the age of an eagle.

Thrice the age of an eagle is the age of an oak tree.

Taking man's "allotted span" of seventy years, this gives 1,890 years as the age of an oak!

Some oaks become so veteran that they have to be given "crutches." This happened to the Lassington Oak, near Gloucester. Owing to its great age, its weight had to be supported with stout props!

Shakespeare mentions the world-famous Herne's Oak in Windsor Forest. The legend of the "wild huntsman" who was supposed to haunt this ancient oak lingered until recent times.

In 1708 a floor, with benches and a table, was put in the great oak tree in Bowthorpe Park, Lincolnshire. Then twelve people dined with ease inside the ancient tree!

AFFECTED BY MOON

Did you know that the courtship of fish is affected by the moon? According to Dr. H. Friedrich, of the Institute for Sea Study, Bremerhaven, certain types of fish are affected by phases of the moon, even at sea depths of 30 ft.

Laboratory experiments have revealed this fact which has hitherto been unknown because of the great difficulty of observing fish behaviour at sea.

For these experiments scientists have laid on artificial moonlight in the laboratory. Thirty feet below the sea moonlight is very dim and probably could not be detected by man, says Dr. Friedrich. Some fish, he adds, seem to be injured by stronger light penetrating the water.

By means of radiation the breathing rate can be greatly increased, while heartbeats can be slowed down, sometimes to point of death.

For years controversy has raged about the possible effect of the moon on human beings. It has often been claimed, for instance, that some murders have been committed because of the effect of the full moon on certain types of personality.

But there is no doubt that the moon causes responses in some of the lower sea animals. For instance, the pololo worm of the West Indies invades the shores in countless millions at full moon!

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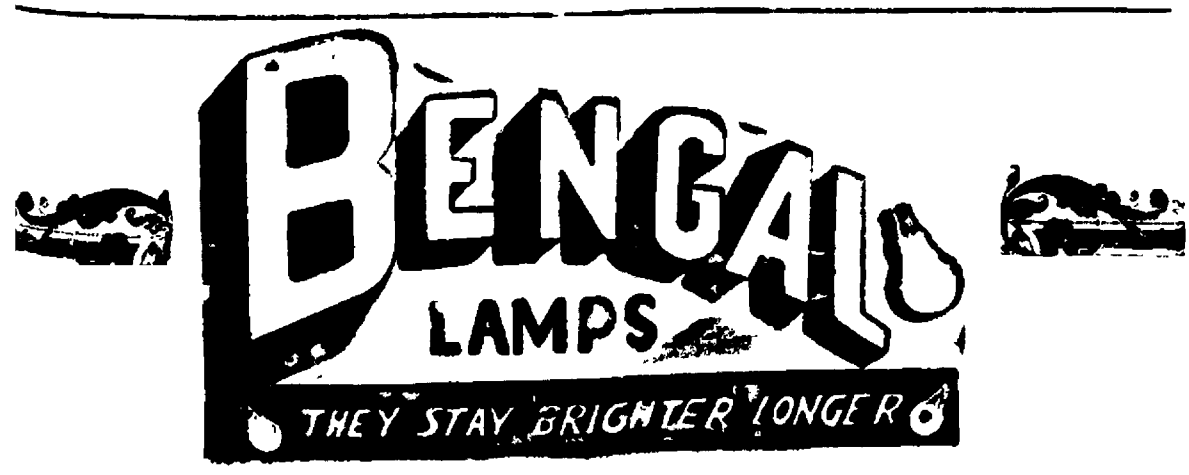

A GANDHI INTERVIEW

by M. R. MASANI

Q. What is your attitude towards Socialism?

A. I call myself a Socialist. I love the very word, but I will not preach the same Socialism as most Socialists do.

Q. Are you objecting to scientific Socialism as understood in the West, or do you have fundamental objections to its application in India?

A. I do not know what scientific Socialism is. I have not read any books on it. But if the socialist programmes I have seen represented it, I think, it is not applicable in that form to this country.

Q. Do you agree with the Socialist ideal of the Nationalisation of all the instruments of production, distribution and exchange?

A. I believe in the nationalisation of key and principal industries as is laid down in the resolution of the Karachi Congress? More than that I cannot at present visualise. Nor do I want all the means of production to be nationalised. Is even Rabindranath Tagore to be nationalised? These are day-dreams!

Q. For the landlords, don't you think coercion is necessary?

A. You must convert both landlords and the landless. It is easier to convert the former than the latter, for with landlords it is only a question of economic interest, whereas with the landless it is a matter of relation. It is no use getting angry with the landlords. They also deserve our pity, for it is the land that is eating them up. So many American millionaries have come to me and asked me how they can find happiness.

Q. Are you not talking in terms of individuals while Socialists think in terms of classes?

A. But what is after all a class? It is an aggregate of individuals. You cannot convert landlords and capitalists by violence but only by persuasion. We can tell them that they are entitled to amass wealth, but they cannot spend it in any manner they choose. They must become trustees of their own wealth. "You have the capacity to make money" I would tell them, "for that you will be allowed to take commission for yourselves. But you must abandon unfair means." I would see by what means they amass wealth. If it is ill-gotten I would take it away. At the Round-Table Conference I caused consternation to people like Sir Cowasji Jahangir by saying I would examine every title-deed of property.

Q. Is that not quite impracticable? How can you go through millions of cases of property holders?

A. I would take the cases of ten such landlords and capitalists as sample cases and if the decision was adverse the rest would relinquish their claims themselves.

Q. Don't you recognise the conflict of interest between the possessing and the exploited classes resulting in a class struggle?

A. To-day there is a conflict of interest between the capitalist and the worker because the former dreams of profits of lakhs of rupees without giving anything to the worker. I would stop the capitalists from doing so. I have told them particularly in Ahamedabad that they must regard the workers as partners

I say to them, "You bring your capital into the concern, they bring their only capital—their persons." When the Ahamedabad mill-owners came to me for a wage cut, I told them: "It is true you have a right to your interest, but first you must guarantee the men's wages."

Q. But Socialists deny the very right to draw interest.

A. But won't they reward brains?"

Q Are you contemplating the perpetuation of private enterprise and free competition, or planned economy by the State?

A. I believe in private enterprise and also in planned production. If you have only State production, men will become moral and intellectual paupers. They will forget their responsibilities. I would therefore allow the capitalist and the Zamindar to keep their factory and their land, but I would make them consider themselves trustees of their property.

Q. How will you do it?

A. By non-violence. I would make them undergo a change of heart. It is possible to convert them.

Q. Will you adopt economic pressure as a means of conversion?

A. Yes, but it must be non-violent.

Q. Non-violent in the sense of not shedding blood?

A. Once Socialists accept non-violence, they must accept me as the expert on non-violence. But I believe in legislation. There is an element of coercion in it; but that cannot be helped.

100 PER CENT EFFICIENT

Field Marshal Montgomery gave, during the war, the impression of believing himself to be a man with a mission. What would that mission be? I imagine it as a call to humanity, at any rate, to British humanity, to a higher, more devoted life, with less frivolity and self-indulgence. To make that call resoundingly effective it is necessary to rise as near to the top of the tree as possible, in an orderly constitutional way, of course. After all, did not the Duke of Wellington become Prime Minister?

During the war, owing to his Spartan habits, he was by no means so popular with the regimental officers as with the rank and file whose idol he was. Consequently a number of yarns about him passed into currency. Probably all of them were apocryphal. Here is one which certainly was. King George VI and his Prime Minister, Winston Churchill, in conversation with each other were speaking admiringly of his generalship. "But", said the Prime Minister, "he covers such a wide field of subjects when he comes to see me that I sometimes get an uneasy feeling that he wants my job!"

"Oh," replied His Majesty, "you relieve my mind immensely. I thought it was *my* job he was after!"

On another occasion, describing to Winston Churchill the rigorous physical training which he prescribed for officers, he added that he practised it himself; "also I don't smoke and I don't drink, and I'm a hundred per cent efficient."

"Nothing in that" said Winston, "I drink and I smoke. And I'm TWO hundred per cent efficient!"

The Rationalist

"SECOND BIRTH"

Upanayana makes one a "Dwijah", and the boy after Upanayana is generally known as a Brahmachari.

Here the word "Dwija" as applied to those who have had their Upanayana is worth pondering Dwija means twice-born, and in Sanskrit, the same word is also used to denote the birds and other creatures born out of eggs, because they are born twice—first in the form of an egg and then in their natural form by breaking open the shell covering of the egg. Now, what is implied by using the same word to denote one who has had his Upanayana? When and how does his second birth take place?

The natural questions arising in everybody's mind are answered in Manusmrithi as under:

Kaamaan Maathaa Pithaa Chainam
Yad Uthpaadayatho Mithaha.
Sambhuthim Thasya Thaam Vidyaadyadyonaavabhi Jaayathe.
Acharyaathswasya Yaam Jaathim
Vidhivadbodhapaaragaha
thpaadayathi Saavithryaa Saa Sathyaa
Saa Ajaraa Amaraa.

That the father and mother give birth to him but from mutual desire, so that he is born from the womb, let this be known as his physical birth.

But that birth which is given, according to the ordinance through the Savitri, by the preceptor who has mastered the Vedas, that is the true birth, the unaging and immortal."

Thus, according to Manu, Upanayana constitutes the second and real birth and so the boy after Upanayana is called a "Dwijah."

Here again, to quote Swami Vivekananda, "In modern times if a man quotes a Moses, or a Buddha, or a Christ, he is laughed at; but let him give the name of a Huxley, a Tyndall, or a Darwin, and it *is swallowed without salt,*" *and we are not* to be surprised if we, to-day, have amongst us, persons who would laugh at the teachings of religion calling them "superstition" Are we really free from superstition? If "swallowing without salt" the words of a great scientist is not "superstition" then what else is it? The one was a religious superstition, and the other is a scientific superstition! Through the former one travels in the path of spirituality, while through the modern scientific superstition one goes towards lust and greed!

Well, leaving aside the words of Manu, let us try to find out the occult psychology behind the samskara of Upanayana and the theory of second birth. According to Swami Vivekananda and a host of other religious Masters, the "real man" is the individual soul—the Jivathman or the Akshara Purusha, or the soul bereft of the outermost three sheaths, while the "apparent man" is the same individual soul covered by all the five sheaths including the mental, vital and the physical sheaths. We always come across the "apparent man", but every time miss the "real man" inside.

(To be continued.)

ANIMAL ARCHITECTURE

Undoubtedly the most amazing animal architects are the birds, who show a fantastic degree of inventiveness and skill in their building.

But perhaps the most advanced ideas on architecture are to be found in the nests built by the bower birds of Australia and New Guinea. These birds consider that it is necessary to have one dwelling for courtship and another for marriage.

The male of the species looks upon it as his duty to do all the building, and takes endless trouble over the making of a bower in which to woo the female of his choice.

These bowers are often six to eight feet high, and as many feet broad. They are built around smooth tree trunks, and the walls are formed by carefully-interwined twigs. Once the basic structure is complete, the dutiful male roofs his love-nest over with long creepers, and decorates it internally with mosses and ferns.

Bower birds are highly-concerned with the decorative quality of the structures they build. One species even goes so far as to pick a fresh spray of orchids every day to decorate their homes. At the entrance, they keep a fresh bed of moss on which they place fruit and brightly-coloured berries. Again, these decorations are renewed whenever necessary, and the withered fruit is carefully placed out of sight.

Despite their thick coats, polar bears are extremely draught-conscious, and the den which the female builds when she is preparing to give birth to her baby is a first-rate example of a draught-free dwelling. Firstly, she makes a circular den in the snow with a passage leading into it.

There is a "living room" as well as a "bedroom", and because she knows she will give birth in the "bedroom," she builds an extra wall of ice and snow which is, in effect, a semi circular screen that provides a perfect draught-excluder. Simple, but highly effective!

Rats are not generally thought to be very hygienic creatures, yet one member of the species, the mole rat, actually goes so far as to build special lavatories in the intricate under-ground dwelling he provides for his wife and children!

His fastidiousness does not stop there, however, for as soon as these 'toilets" become unpleasant, he carefully walls them up and builds a new one at the end of one of the many tunnels which lead off the family's "living-room."

He also sees to it that these lavatories are built well away from the store-rooms, where he keeps a good supply of food!

Perhaps the most ingenious structure in the animal world is the nest built by the harvest mouse. These little creatures seem to think that "doors" and "windows" are quite unnecessary, for they weave their nests so cleverly that whenever they push their way in and out of them, the leaves used in the building automatically close together again.

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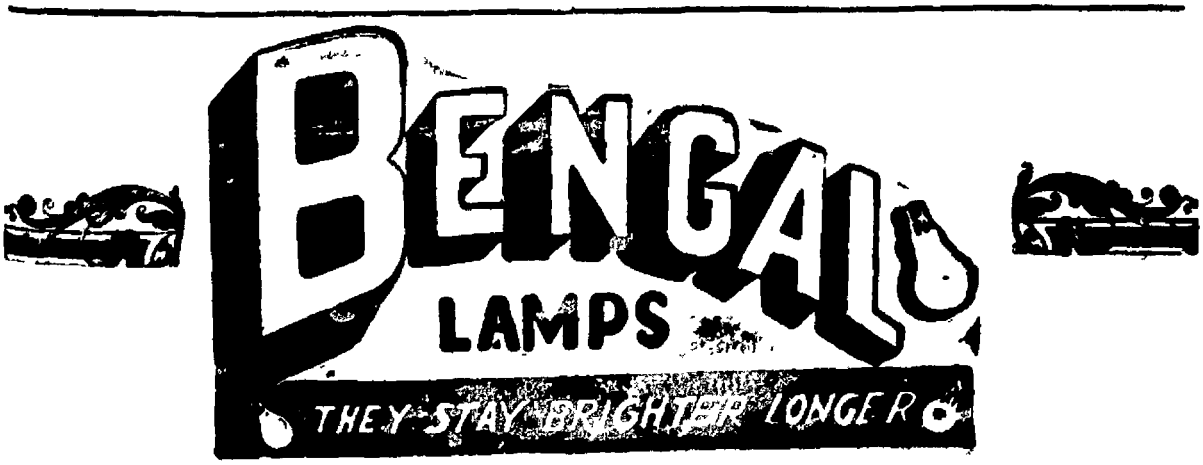

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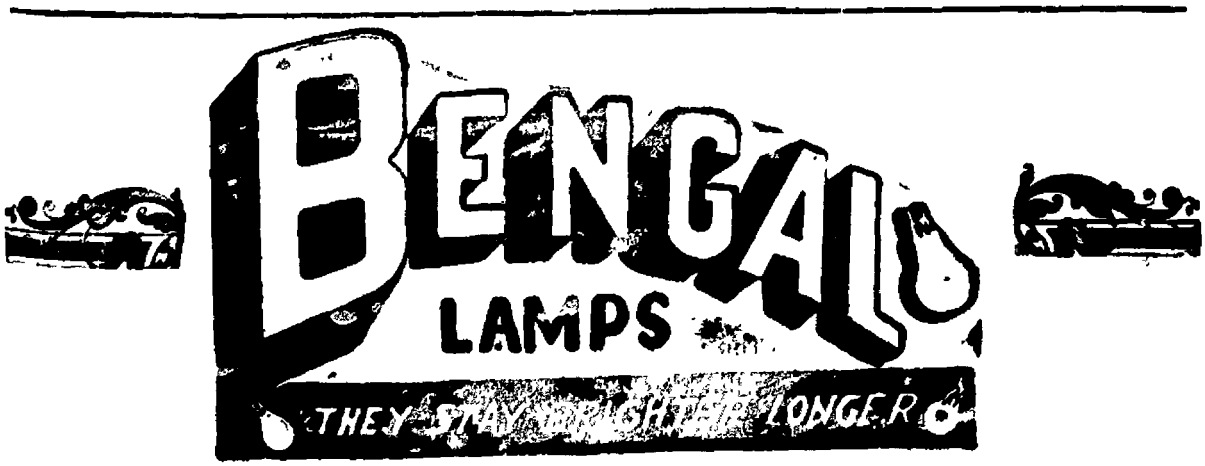

MOMENTS OF TRUTH

Hieron, King of ancient Syracuse, suspected his goldsmith of adding some silver to his new crown, ordered to be made of pure gold. But could he be sure?

The king put the problem to his court mathematician and scientist, Archimedes. A few days later, while taking a bath, Archimedes noticed how the immersion of his body caused the bath to overflow. At that moment —the great moment of truth—he hit upon an infallible means of testing the goldsmith's honesty.

Archimedes reasoned that if the king's crown and an equal weight of pure gold were put separately into a vessel of water and there was a difference in the amount of overflow, then this would prove that the crown was not of pure gold.

In other words, Archimedes had discovered the law of specific gravity!

It was then, tremendously excited, that he leapt from his bath and, forgetting to put on his clothes, dashed into the street yelling, "Eureka! I have it!"

A similar moment of truth came to a Scots doctor who made a discovery which transformed one branch of medical science.

One night, some seventy years ago, Dr. James Mackenzie in general practice at Bury, Lance, was called to attend an expectant mother. She was young and apparently in good health. But suddenly her pulse weakened—then stopped.

That was the starting point of a life's work. But the great moment of truth was as yet far off.

The next day Dr. Mackenzie bought a dudgeon sphygmograph, or "pulse writer," which records the pulse of the heart rather as a barometer traces air pressure variations. He had decided to record the pulse of every patient. In time he accumulated thousands of tracings.

Here was the mystery. The text books and medical schools taught that irregular pulses and heart murmurs were certain proof of heart desease.

"If that is true," Mackenzie thought, "how is it that many of my women patients who exhibit these symptoms, have babies without any sort of trouble?"

Then, in a flash, the realization came. It was, like so many great discoveries, very simple:

Some heart murmurs were dangerous, some were not.

Mackenzie had decoded the secret language of the heart's beat and had discovered that the heart spoke in three voices, not in one. After that the doctor applied himself to the task of distinguishing which of the murmurs were dangerous and which were harmless.

Soon the Bury general practitioner became famous as a heart specialist. He moved to Harley Street, London, and his consulting room was constantly crowded.

One of the most celebrated moments of truth was that which immortalised the great Louis Pasteur. As a boy Pasteur lived in the small town of Arbois on the edge of some wild woodland. Among his childhood memories was that of the ghastly cries of the victims of the bite of mad wolves as they were led, bound and struggling, down the main street.

At that time there was no known remedy for hydrophobia: a century earlier the only cure suggested was the strangulation of the victim to end his suffering!

Many years later when Pasteur had won fame as a chemist by discovering a cure for the cattle disease anthrax, and for the virus diseases of grape wines, he still remembered that boyhood horror and hoped one day to conquer hydrophobia. Pasteur had found that if a beast was injected with a mild form of a disease, such as anthrax, it became immune from that disease. Could

he use the same method, first invented by Jenner, to prevent and cure hydrophobia in man?

No microscope could detect the germ of rabies. How then could Pasteur find the cause? Only by an inspired guess, perhaps.

"The invisible killer which causes rabies," he said, "will be found in the fluids of the spinal column. It kills via the nervous system."

With his two doctor assistants, Pasteur conducted a series of experiments on animals. He was right. Dried tissue taken from rabies victims, treated chemically, and injected into a healthy animal, rendered the beast immune from rabies.

That was Pasteur's moment of truth. Hard upon it came his greatest challenge of all. Would immunization by this method work on a human victim?

One day in 1885 a distraught woman brought to Pasteur a boy who had been bitten by a mad dog.

"For God's sake save my boy!" she cried.

Would Pasteur be justified in using this poor boy as a "guinea-pig"? The great scientist decided to consult two doctors. They counselled him to go ahead.

That day Pasteur made history.

The boy was inoculated. Then came long weeks of waiting to see whether hydrophobia developed—weeks of agony for Pasteur. But the boy remained immune.

To-day the mortality rate from hydrophobia is less than one per cent, and Pasteur's moment of truth has virtually wiped out one of the most horrible of diseases!

Of all the maladies that afflict mankind few were more widespread than malaria. For years it had been recognised that there was a link between the disease and the bite of the mosquito. It was also known that while some mosquitoes possess a killing bite, the bite of others causes only a local irritation.

Ronald Ross was a very unusual doctor for the Indian Medical Service. He did no pig-sticking, he didn't play cards. He was generally regarded as thoroughly unsociable for he spent most of his time brooding over the malaria problem. One day he went to his commanding officer and asked for extended leave.

"I want to investigate the life of the mosquito," he explained.

His commanding officer was somewhat contemptuous, but Ross got his leave and, in 1892, set out in the torrid Indian summer heat to find out all he could about the malaria-bearing mosquito. But for two years every sort of experiment he made led nowhere.

It is an old saying that the female of the species is more deadly than the male.

Only the female carries the micro-organism that causes malaria, Ross declared to himself.

After that it was plain sailing. Experiment verified theory and soon malaria was under scientific control!

One morning in 1928 a Scottish scientist working in a great London hospital was observing a collection of disease organisms in little dishes, growing in a soup-like liquid.

Why, he wondered, were these disease moulds withering in one dish and not in the others?

"What had formerly been a well-grown colony," he explained afterwards, "had become a faint shadow of its former self. But I had not the slightest suspicion that I was at the beginning of something extraordinary."

The mould that the scientist had observed was *Penicillinm notatum*!

What had happened in that laboratory in the heart of London? A tiny air-borne spore had blown through an open window and settled in that little dish.

It was Professor—later Sir Alexander—Fleming's great moment of truth which linked cause to effect. The green mould was killing the diseases germs in the dish. Thus came the epoch-making discovery which has already—like those other great moments of truth—brought about a revolution in medical science!

The Rationalist

"SECOND BIRTH"

(Continued from last issue.)

In most of us, the "real man" is not yet "born" for he is inside the physical, vital and the mental coverings just as the bird within an egg. In the same way, as a bird is born in its natural form by making an opening in the shell-covering of the egg, the "real man" has to be born in us by making an opening in the physical, vital and the mental sheaths.

Upanayana is said to perform this act of making the opening in one's physical, vital and mental sheaths so that the "real man" within could shine forth freely into the world and manifest in and through the three sheaths referred to.

Perhaps the oft-quoted story of the "sheep-lion" will explain the idea behind Upanayana.

There was a lioness, heavy with young, going about in search of prey and finding a flock of sheep, it jumped upon the flock. In this attempt she died and gave birth to a baby lion. Being motherless, the baby lion was brought up by the sheep. It lived on grass, bleated like the sheep, and although it became a big full-grown lion, to all intents and purposes it thought it was a sheep! In course of time, another big lion came across this flock of sheep and was astonished to find a lion in it running along with the other sheep. He jumped on the sheep-lion and said, "You are a lion". "No. I am a sheep," cried the sheep-lion. He would not believe, but bleated. The lion dragged it towards a lake and said, "Look there, there is my reflection and yours." Then came the comparison and in a moment came the idea that he was lion! The sheep-lion roared, and the bleating was gone!

In the same way, one who is born in this world thinks that he is the body and all things around him are real. This is because he has his consciousness operating in his physical, vital and mental sheaths. It is only when he could transcend all these three sheaths and take his consciousness higher up could he recognise the "real-man" inside himself, and be able to conceive the true nature of the universe and see unity in diversity. Upanayana makes this possible to the boy.

Upanayana is intended to give the boy such occult practice so that he could purify the outermost sheaths so that the real man within could shine forth and operate. He is asked to wear what is called the "Yagnopaveetham," the secread thread, signifying the triple nature of the all in the universe Sat, Chit, Ananda of the spirit, Sattwa, Rajas, Tamas of Matter; Knowledge, Will and Action of the real man within: the three worlds of Bhu, Bhuva, and Swa. The "real man" within is given a very forceful suggestion to make an opening in and shine through the mental, vital and the physical sheaths, and the "apparent man" is constantly reminded of the triple nature of the spirit and of each of its various other forms, so that he could exercise a triple control over his mind, speech and body, and thus help, from outside, the "real man" inside to come out.

He is given a staff as a reminder of his duty to control his thoughts, words and deeds. This vow or vrata which a Brahmachari takes at the time of his Upanayana, to control his thought, word and deed

greatly assist him in transcending the physical, vital and the mental bodies, which in Yogic language is called the cutting of the three knots or Grandhis—the Brahma Grandhi or the knot of the physical sheath; The Vishnu Grandhi or the knot of the vital sheath, and the Rudra Grandhi or the knot of the mental sheath,

Only then can one become fit to study the Vedas and progress in the spiritual path—nay, make himself fit to become an instrument of the Supreme and play his part well.

Actually Upanayana with the vratas or the vows taken by the boy at that time, makes one a Brahmachari studying the Vedas. This is a preparatory stage during which one equips himself with the material necessary to discharge the three debts which every one of us owe to the Pitris (forefathers), the Devas (the heavenly-force-forms) and the Rishis (the enlightened souls who have shown the way to salvation to all humanity).

MEETING LIFE

ELEANOR ROOSEVELT

"It seems to me a very difficult thing to put into words the beliefs we hold and what they make you do in your life. I think I was fortunate because I grew up in a family where there was a very deep religious feeling.

It don't think it was spoken of a great deal. It was more or less taken for granted that everybody held certain beliefs and needed certain reinforcements of their own strength and that that came through your belief in God and your knowledge of prayer.

But as I grew older I questioned a great many of the things that I knew very well my grandmother who had brought me up had taken for granted. And I think I might have been quite a difficult person to live with if it hadn't been for the fact that my husband once said, "It didn't do you any harm to learn those things, so why not let your children learn them? When they grow up they'll think things out for themselves."

And that gave me a feeling that perhaps that's what we all must do—think out for ourselves what we could believe and how we could live by it. And so I came to the conclusion that you had to use this life to develop the very best that you could develop.

I don't know whether I believe in a future life. I believe that all that you go through here must have some value, therefore there must be some reason. And there must be some "going on". How exactly that happens I've never been able to decide. There is a future — that I'm sure of. But how, that I don't know. And I came to feel that it didn't really matter very much, because whatever the future held you'd have to face it when you came to it, just as whatever life holds you have to face it in exactly the same way.

And the important thing was that you never let down doing the best that you were able to do — it might be poor, because you might not have very much within you to give, or to help other people with, or to live your life with. But as long as you did the very best that you were able to do, then that was what you were put here to do, and that was what you were accomplishing by being here.

And so I have tried to follow that out — and not to worry about the future or what was going to happen. I think I am pretty much of a fatalist. You have to accept whatever comes, and the only important thing is that you meet it with courage and with the best that you have to give."

YOSHIDA'S DICTUM

Shigeru Yoshida, Japan's former prime minister, was ambassador to the Court of St James's before the war. Since he was trying his best to restrain Japan's aggressive militarists, he was perturbed when he heared that an especially bellicose Japanese cabinet minister was coming to London. Yoshida had never met the minister, and he didn't intend to now. "Whenever that man calls," he instructed his staff, "tell him I'm out."

The order was obeyed. But the visitor had his suspicions, and he called at the embassy to check up. Just as Yoshida came out of the door, introducing himself, he asked if he could see the ambassador.

"No, Sir," said Yoshida. "The ambassador is out."

The visitor started to leave, then whirled around, stared hard and asked, "But aren't you the ambassador?"

"I am," conceded the envoy with a deep bow. "And, Sir, when you hear from Yoshida himself that Yoshida is out, you can believe it!"

• • •

When we hear some of Nehru's statements, we are reminded of Yoshida! Ed.

TRAINING SON

When "Bunky" Knudsen, son of a former General Motors' president, William Knudsen, was 14, his father told him he could have a new (1927) Chevrolet if he would call at the factory. Thrilled at the prospect, the boy hurried over. The car was waiting for him—in several thousand pieces! "It took me a couple of months to assemble the darn thing," he says, "but I finally got it running!"

"STRENUOUS LIFE"

Theodore Roosevelt lived every moment with magnificent gusto, and was never known to rest except when he slept. He was the apostle of "The Strenuous Life." But Roosevelt himself insisted that the word "strenuous" did not quite express what he had in mind. As he conceived it, the strenuous life would take in Emerson as well as Lincoln; it might consist of writing poetry, or studying Red Indian songs, or investigating the labour problem or the condition of the poor. The important thing was to "find something worth doing, and do it with all your might."

A POSER FOR MR. SPEAKER

During a long speech in the House of Commons, Winston Churchill dropped his head on his chest and closed his eyes. The Labour M.P. who was speaking protested that his Right Honourable Opponent, Mr. Churchill, was asleep. Lifting his head and blinking open his eyes, Churchill snapped, "I wish to God I were!"

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It occurs this year on the 6th of next month. The authorities are planning to provide ample facilities to pilgrims, near and distant, for enjoyment and inspiration. It is a unique opportunity to forget worldly cares, and glow with the happiness and inspiration of God!

A gathering of at least 50,000 is expected. There is direct communication via Bangalore and Mysore, and people can come by plane, or train, by Rolls Royce, or Cadillac, Mercedes or Morris, or bus or van. Many even walk in order to feel more holy. Come whichever way you like: you would be equally welcome in the eyes of God!

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THE ROSE

On a sunny day this coming summer a lovely red rose will be ceremoniously plucked from a large rose tree on a grave at Mannheim, Pennsylvania, U.S., and presented to a beautiful young woman.

A simple ceremony like this has been carried out every June since 1772, when rose-loving Baron Hejnridh Wilhelm Stiegel died at Mannheim, leaving his fortune to a local church on one condition.

This was that each June, when the roses he loved were blooming everywhere, a rose should be taken from a specially planted tree above his churchyard grave, and presented to his youngest and most attractive woman descendant.

A slim, pretty teenager who lives in Pennsylvania will be this year's recipient. Like others before her who have received an "inheritance rose" as it is called, she will keep it until she dies!

One of the Baron's descendants travelled more than 300 miles to receive her rose some years ago!

If there's one flower which is rarely out of the news, it is the rose, which for centuries has been England's national flower. Rose breeders are still trying to produce the "perfect rose." One of the finest produced in recent years is a hybrid tea rose, a rich pink bloom with a delicate scent. The man who produced this exquisite newcomer to the rose world is said to have worked on it secretely for sixteen years!

Tremendous interest has always been shown in Britain in the cultivation of roses, which are the finest flowers natural to our soil, although their "birthplace" was Persia.

Only ten kinds of roses were known in this country in 1581. A century later we hear of nineteen, and in a book on gardening published in 1798 nearly fifty species are mentioned. Twenty-three million roses in more than 500 different varieties were grown in Britain before the war!

The oldest rosebush on earth is at Hildesheim, Germany, where war-time bombs which did great damage to the town failed to stop its growth. Legend says it was planted by Charlemagne more than 1000 years ago!

Roses are not merely decorative and sweet-smelling. They helped to fight disease in Britain during the war. Rose hips, the fruits of rose shrubs, are rich in vitamin C, and when it was impossible to get oranges, the hips were collected to make national rose hip syrup, an anti-scorbutic for children. In one year, 1943, 500 tons of rose hips were pickedf rom British hedges and made 2,500,000 bottles of syrup—equal in vitamin content to 25 million oranges!

When we talk of a lucky person we sometimes say he's "on a bed of roses." Well, a notorious early governor of Sicily did have such a bed. He extorted some £300,000 from the people and had himself carried by eight men on a bed stuffed with countless rose petals. On his head he wore a crown of roses, and round his neck, rose garlands!

Dip into history, and you find scores of references to roses. The Emperor Nero loved them. He once spent more than £30,000 procuring rose blooms for a single magnificent feast! When he entertained in the open air a fountain in his garden sometimes played rose-water.

It's been calculated recently that 3,600,000 roses are needed to make one quart of the

pure attar of roses, the world's most expensive natural flower essence! There is a rose garden nearly thirty miles long in Bulgaria, which produces forty tons of attar of roses annually! It was partly destroyed by the Nazis, but is now flourishing again.

British housewives used to make home-produced rose water to improve their complexions in Victorian times. In the early morning they gathered the blooms of "cabbage" roses while the dew was still on them. They picked off the petals and prepared "a delicate concoction" which toned up their skin!

An excellent jam is made from rose petals in some parts of Europe. Before the days of synthetic syrups, chopped rose petals added to sugar and baked in an oven was a favourite flavouring for cakes.

Few rose lovers know that the Empress Josephine was so keen to assemble the world's best roses in her garden at Malmaison, that she gave a certain Mr. Kennedy, of Hammersmith, London, a special passport. This enabled him, war or no war, to travel between Britain and France "in the service of the Empress's roses."!

Imagine paying your rent with a rose. This is what Sir Christopher Hatton, Lord Chacellor to the first Queen Elizabeth, paid for Ely Place, which he occupied.

When an electric company sought permission in 1931 to run cables across ground in Kent owned by the journalist and editor, the late Arthur Mee, he said he would accept a token payment annually of a red rose as rent!

In June of every year after that, until he died in 1943, Mr. Mee received a newly plucked red rose from the manager of the company! He used to press each rose, dry it and then place it in a rent book! N. I.

"WAKING UP"

Wanting to "wake up" the neighbourhood' two sixteen-year-old boys of Spruce Pine, North Carolina, took eighty sticks of dynamite, put them in the centre of a football field and exploded them! The result was a crater large enough to hold a lorry!

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The Rationalist

THE SUN

A NEW VIEW

No astronomer since the dawn of time has ever realised the truth about the sun, says the Rev. P. H. Francis, a Cheshire vicar who is a graduate of the Cambridge University.

According to Mr. Francis, the sun is "a cold or temperate body."

Setting out his ideas, he claims, that the belief that the sun is a blazing bonfire is a superstition which should be discarded along with theories that the earth rests on the back of a tortoise, that it is flat, and that it stands still in space with the sun circling round it.

"Nobody," he said, "can explain how heat from the sun crosses the intense coldness of space and the vacuum of more than 93,000,000 miles on its journey to the earth!

"The ordinary vacuum flask, indeed, depends on the principle that heat does not cross even a fraction of an inch of an imperfect vacuum.

"It is impossible to account for the sun's prodigal rate of radiation of heat or to know what becomes of it. It is difficult to explain how there can have been ice ages at different times in the past when, on the bonfire supposition, the sun was sending more heat to the earth than at present."

Where does the earth's heat come from?

Electrical disturbances from the sun, says Mr. Francis, cause the earth's atmosphere to warm up in the same way that an electrified rod disturbs the gold leaves of an electroscope.

"Only when the primitive and childish superstition that the sun is a hot body is discarded," he adds, "will it be possible to discover much about the natures of heat, light and electricity!"

GIRLS AND FIGURES

We all like girls to have good figures, though we don't always expect pretty girls to be good at figures. But they often are, according to a U.S. professor who is more interested in a girl's flair for figures than in her statistics.

Many girls of to-day are exceptionally good at arithmetic, he says. What does that add up to—that girls have better brains than young men? He doesn't say that, but he is surprised that they are so much better at figures than their grandmothers were.

That girls know their arithmetic in this country was proved at an important Civil Service examination. One girl taking part beat 1,110 men at arithmetic, scoring 98 out of 100 marks! Another girl, aged eighteen was awarded 95 marks, and a third 94 marks.

Skill at arithmetic is not necessarily a sign of outstanding brain power. Some of the world's most brilliant men have had no special flair for figures. It is said that Professor Einstein, author of the world-famous theory of relativity, once had an argument over the fare with a tramcar conductor—and got the worst of it!

Einstein said he had been given wrong change. The conductor proved that Einstein was mistaken and remarked, "I see you are weak at arithmetic, Sir. Luckily for me, it's always been my strong point."

An arithmetic club, the only one of its kind in the world, was started in Pretoria, South Africa, recently to teach its members to master the simple tricks of everyday.

YOUR VOCABULARY

How's your vocabulary? In other words, how many words do you know?

It's a topical question, because according to a learned professor there are country people who even in 1960 use no more than 400 words! On this very limited vocabulary they manage to express all their wants and to make themselves understood by their fellow rustics, he says.

Ever tried to estimate the extent of your vocabulary? The majority of educated city dwellers to-day confine themselves to about 5,000 spoken words. Shakespeare used no more than 15,000 different words in his works, and Milton about 13,000. Clergymen, lawyers and doctors average about 10,000 words.

Why is it there are so many words we don't know? Because so many are technical and limited to the professions and sciences. Each group is intelligible to the specialists, but for all practical purposes it's a foreign language to the rest of us.

Your stock of words depends to some extent on your age.

A dictionary compiler reckons that the average child of five was making use of about 1,500 words, but some other experts consider this estimate excessive.

All the experts agree that in its first year a child acquires a vocabulary of from ten to twenty words, although some people, especially bachelors, would probably describe them as variegated gurgles!

How many words do you speak each day? A Suffolk clergyman estimated that many of us use an average of 10 000 words a day in speaking and writing, but they are not all different words, of course!

Thus a person living for the usual span of seventy years, uses in his lifetime about 255,500,000 words!

WHEN TO LEAVE

An applicant for employment gave as his reason for leaving his previous job, which was that of a temporary sorter at the post office: "Done all the work!"

He had also served in the Army, and to the formal question: "Why did you leave the forces?" he replied: "Won the War!"

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* * *

In too many offices in this country work is not done, or wrongly done, but the tax-payer is fleeced!

HER INFERENCE

"It has recently been found that the human body contains sulphur," said a lecturer on physiology to his class.

"Sulphur?" exclaimed a girl student. "And how much sulphur is there in a girl's body?"

"The amount varies," replied the speaker.

"Oh," said the girl, "I suppose that's why some of us make better matches, than others."

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PROFESS ACTIVELY

Some religious leaders believe that weaknesses in the ranks of their own members menace the strength of their organisation more than attacks from outside.

An American bishop, the Rt. Reverend Wilbur C. Campbell, implied this recently at an Anglican meeting in Krugers-drop (South Africa).

He said: "I am not so concerned with Communists and atheists as with sprinkled Christians. They are sprinkled with water at birth, sprinkled with confetti at marriage, and sprinkled with dust at death!"

Too often, said the Bishop, such people made use of the Church only when they were "hatched, matched and despatched."

He made a plea for people, whatever their religion, actively to profess their faith and regularly to attend their places of worship.

THE HEAD

A human head of hair may contain anything up to 250,000 hairs. Redheads usually have fewer than brunettes, brunettes fewer than blondes.

The average is: blondes, 150,000 hairs; brunettes, 109,000; red-heads 90,000. Blonde hair is usually of finer texture.

The hair on the head grows at the rate of about half an inch a month, or six inches a year.

POLITICS

Two men in a restaurant discussing politics nearly came to blows.

Landlord: "Gentlemen, leave politics alone, and eat and drink."

Guest: "What? If a man only thinks of eating and drinking, what distinguishes him from the cattle?"

Landlord: "Paying the bill, sir."

AN UNSOPHISTICATED TENANT

An incident reported from Wurtzburg (Germany) has an almost Hans Andersen flavour of coincidence about it.

Mrs. Tina Breisenthal was a refugee from Nazi oppression. She fled from Germany to one country after another, and finally settled in Buenos Aires, U.S. Recently she returned to Germany for the first time after the war.

The first thing she did was to make a pilgrimage to the spot where once her house had stood. It had been a large house, but now there were only desolation and some piles of rubble.

Lost in thought as she walked over the site, she did not notice a man emerging from a small shack that had been built among the ruins.

"What are you doing here?" he demanded gruffly. Mrs. Breisenthal replieed: "I am the owner of these grounds. I have lived abroad for years, but have now come to re-visit the spot where once I was so happy."

She had scarcely finished speaking when the man hurried into his little shack and returned with a bulky envelope which he thrust into her hand.

"Take it!" he cried. "It's your rent. I have been saving it up all this time, waiting to pay it to the legal owner."

The envelope contained 500 Deutchemarks, about Rs. 560!

ಯಜುರುಪಾಕರ್ಮ ೦—೪—೦.

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RULES OF HEALTH

This is the era of Social Medicine. A new classification of diseases named "psychosomatic" diseases has emerged and the sovereignty of preventive medicine is proclaimed over the curative. The consensus of opinion seems to favour the founding of the positive science of health as paramount over the science of disease.

In U. S. A. and elsewhere on the Continent, the newer text books are orientating the "condition of health" not as a negative state of freedom from morbific processes or noxious substances; but an integrated and highly balanced state of "fitness in mind, body and spirit". There is thus little to wonder if the ancient writers of Indian medicine called their treatises on medicine the science of Ayurveda, the sacred "science of longevity" or almost the religion of health

There is a chapter called *Dinachrya Adhyaya* in all standard works on Hindu medicine. For thoroughness of detail and precision it is hard to beat this section, which deals with what one may call "personal hygiene". It is, however, more than mere personal hygiene. It touches upon dietetics, eugenics, psychology of the individual in his relation to his environments and in his reactions to the cultural and social group to which he belongs.

It is assumed that the reader has a working knowledge of the "tridhaatu" theory. It is however, not necessary to be committed to this theory to appreciate the significance or assess the value of the various procedures. But a knowledge of what the theory is would certainly help one to have a complete grasp of what is to follow.

The healthy individual is described as a swastha. It is he who has succeeded in keeping his body free from an attack of disease, or in other words he has his three "doshas," sapta dhatus, or bodily humours, sareera-balum and kaama in a normal state as well as his pancha-indriyas or five senses and the sixth, the manas, in normal and good working order. This is a comprehensive definition and merits a review in detail at the outset. The same "thridhatu" would become "thridhoshas" when they are vitiated, or when they function disharmoniously or viciously. "Dhatu" means a support and "dhosa" is a blemish. To give a crude comparison, a tripod with three sound, solid legs on which one can sit safely and comfortably, is a different affair from one with three ricketty legs. The one is a symbol of "thridhatu", and the other of "thridoshas".

This "Dinacharya Adhyaya" occurs in a monumental Ayurvedic treatise in seven volumes called "Brihat Ratnakara Nighantu" or an encyclopaedia of Hindu medicine. This particular chapter deals with what an ancient Hindu householder or grihastha, say about the time of India's golden age, the 3rd century A.D., did from morn to midnight as far as his bodily requirements went, in the midst of his varied activities. He probably followed what many a cultured national of that day did, say a contemporary Greek or Roman.

The swastha or the hundred per cent heathy, well-to-do, well-brought up cultured aesthete of those days lived the life as enjoined in Ayurveda, the gospel of longevity. His life was divided into two parts, dinacharya consisting of what he did during the day, and ratricharya or what he did during the night. To define further the swastha in health terms, he should have his "thridoshas"—whatever that may be—in samyam or harmony, his jatharagni or digestive fire in a good quantitative and qualitative proportion, as well as that pecu-

The Rationalist

IS LIFE MORTAL?

Need we die? We all believe that death is inevitable. Biologists tell us that we carry within us the seeds of our decay, and natural death is a necessary result of our mode of being.

Lethal chemical changes begin to work in our bodies from the day of birth, and possibly even in the embryo stage. The ultimate cause of death is probably poisoning from waste products.

Yet, scientists have shown that life is inherently continuous.

The paramecium is an animal found in stagnant water. Its body consists of only one cell, and because it is so small it cannot be seen except under the microscope.

It is significant because it never dies, It lives on by the simple process of dividing itself into two new cells.

One biologist who has made a special study of paramecia has watched them reproduce themselves, by self-division, through 9000 generations in thirteen and a half years—comparable with a quarter of a million years of human life!

Does this mean that the individual cell is potentially immortal? Perhaps. We do not yet know.

Only a few years ago, research workers threw away a tissue which had been kept alive and growing since before the first world war.

It was in 1912 that Dr. Alexis Cargol, of the Rockfeller Institute, took a piece of heart tissue of chick embryo, put it in a special apparatus—and demonstrated that it would never die!

That is why it was finally thrown away! The experiment could have been carried on for centuries.

What we call natural death is apparently something that has come with evolution.

The kind of immortality which the paramecium has. was lost millions of years ago when the animal kingdom began to exchange its single celled existence for a more elaborate and efficient life as a multi-celled creature.

The complexity of man has proved to be his undoing. We die because one set of body cells lets the others down. Liver cells may fail and bring death to the whole organism even though the heart, lungs, and kidney cells are perfectly able to function for many more years.

We do not die all over all at once. Days after an individual has been declared legally dead, fragments of inner organs have been found fully alive.

Each organ in the body dies at its own rate, and scientists are beginning to learn details of this fact and hope to prevent certain types of death.

Just how fast disintegration takes place probably depends somewhat on temperature.

A famous physiologist, Jacques Loeb, prolonged the life of fruit flies 90 per cent by lowering the breeding temperature by two thirds.

Loeb has estimated that, if the temperature of the human body could be lowered to 49·5 degrees. F, human life could be extended 1,900 years!

Nature, however, maintains an internal temperature of 98·6 degrees for man, regardless of whether he is an Eskimo or an inhabitant of the Tropics.

New knowledge in the last five years about resuscitating persons whose heart stops or

the operating table has enabled doctors to postpone death.

It has stressed the difference between "clinical" death and "physiological" deaths.

Many scientists are convinced that, even if man cannot realise biological immortality, he can still postpone death long enough to get far more out of his potential life span than he does now.

Some believe 115 years is attainable now, provided man can be protected against physical and emotional "insults" to the body.

Dr. Henry S. Simms of Columbia University has computed that, if the human body could retain, throughout life, the ability to resist disease and repair breakdown that it possesses at the age of ten, man would have a life expectancy of 800 years, and some individuals might survive 22,000 years!

Meanwhile, as this research into the nature of death goes on, we cannot ignore the fact that, for the vast majority of people on the earth, the problem is not whether they will live for centuries, but until tomorrow.

A U.S. Department of State report in 1950 stated that in countries such as Egypt and India, where the average expectation of life at birth is about 30 years, only 54 out of every 100 children reach the age of 15 and enter the period of maximum economic productivity.

Of those who reach young adulthood, all but 15 die or are incapacitated long before completing the normal span of working life at the age of 60.

In other countries, more industrially developed, 92 out of 100 children reach the age of 15, and 70 live a productive life-span to the age of 60.

It is important to reduce the death rate, because it will mean an increase in the human resources available for production in proportion to population.

Given social and economic improvement, says the World Health Organisation, people will enjoy a fuller and a richer existence.

They will have life, and they will have it more abundantly—and the study of the humble paramecium will help to confer "immortality" on man!

MADAME YJONG

It was suddenly and quite unaccountably that Madame Yjong of Paris discovered her power for seeing inside people

It happened at a party. Glancing at her host, who was talking casually to some friends, she got the shock of her life, for he appeared to her as though he were standing in front of an X-ray apparatus!

She was rather disconcerted at what she thought was an optical illusion, but wondered particularly why, as it seemed to her, there should seem to be a large, dark shadow just by one of his internal organs.

Madame Yjong believed so firmly that her eyesight had played her a trick—or that a trick had been played on her—that she did not hesitate to tell her host that she had been looking at his inside!

Everyone had a good laugh about it, and there were many remarks about the potency of the wine she had been drinking.

Some time later, however, the man who had been the host fell seriously ill. Physicians diagnosed that he was suffering from a malignant growth.

Newspapers reported the incident, and now Madame Yjong is besieged by doctors and professors who are interested in her alleged gift of X-ray vision. She herself cannot explain it.

liar thing called sareera balam or the algebraical equivalent of endurance and strength, and kama, variously held to mean libido or longings for bodily and other than bodily satisfactions and urges in good control, and the five portals of knowledge, the five senses and the mind—an almost sixth sense—in efficient and happy functioning.

The following items of personal hygiene are prescribed, and they are enumerated as follows :

1. Prathahkrityam or getting up early morning; 2. Subha-vasthu-darsanam or seeing auspicious sights and objects; 3 Mala-mootra-viserjanam or secretory functions; 4. Soucham : personal ablutions; 5. Hastha paada prakshalanam : cleaning of hands and feet : 6. Dantha dhavanam : attentions to teeth ; 7. Dhatu patti : cleaning the tongue ; 8. Gandoosham : gargling the mouth ; 9. Mukha prakshalanam : cleaning the face ; 10. Naasyam : attention to the nasal cavities : 11. Anjanam : application of collyrium to the eyes ; 12. Thamboolam : chewing betal leaves and nuts ; 13. Nakha-chhedanam : manicuring and nail hygiene ; 14. Vyayamam : exercise ; 15. Abhyanganam : oil baths ; 15. Udverthanam : application of medicated pastes ; 17. Snanam : baths ; 18. Anga marjanam : brisk drying up after bath ; 19. Sugandha lepanam : application of sweet smelling ingredients ; 20. Vasthra-dharanam : wearing of apparel ; 21. Sandhyavandanam : prayer at the three sandhyas, dawn, noon and twilight ; 22. Pushpa dharanam : decoration with flowers ; 23. Bhooshana dharanam : decking with ornaments ; 24. Paduka Arohanam : footwear ; 25. Bhojanam . (a) food and drink, (b) the several meals during the day, (c) correct conduct during food, dieteties, (d) betel chewing, (e) Sathapada gamanam or the hundred feet walk, (f) foot massage before retiring ; 26. Marga sevanam : evening and morning constitutional walks ; 27. Pagadi or the wearing of head dress ; 28. Chatram : the umbrella 29. Danda dharanam : sporting a stick.

These items may seem to overlap and are not therefore to be considered innumerable or fantastic. The original work and commentaries on each one of these items furnish very interesting details which are worth going into wherever they are essential. "Ratricarya" or the night routine comprises of those items that are gone through during the rest of the period that intervenes between dusk and retirement. 1. Bhojanavidhi : the night meal regulations ; 2. Nidra : sleep ; sayya, "bed", rules regarding these ; 3. Sthri sambhogam : sexual intercourse ; 4. Sthri purusha jatibhedam : types of men and women ; 5 Ritu charya in sambhoga : sexual life and the seasons ; 6. Vajeekaranam : concerning vitality, frigidity, impotence ; 7. Kamananthara Karma : post-coital hygiene, birth control ; 8. Sleep-proper, and waking up for another dawn : Prathah-kala krithyam. C.S.S.S.

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Vol. XX No. 28-29] Monday 25-4-1960 & 2-5-1960 [Price 0—1—6.

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10 DAYS TO LIVE

They stood arm in arm gazing from the window of the penthouse they had rented on the roof of the Drake Hotel, Chicago, Joe and Janet Hopper. They were on their honeymoon.

After living most of their young lives in Dubuque, a small town in Illinois, they were enchanted with the big city.

Seventeen storeys beneath them, traffic bustled in the streets. But up on the roof all was quiet, serene and romantic.

"I'll remember this as long as I live," said Joe. He didn't know he had only 10 days to live, unless.

In another part of the city, Mr. Scott White was talking to a vet. His collie, Butch, had been acting oddly for the last few days.

"It's a pity," said the vet after examining the dog, "but he'll have to be put to sleep. He's got rabies."

He patted Mr. White on the shoulder to console him. "By the way, he hasn't bitten anyone recently, has he? It could be dangerous."

"Oh, no," Mr. White began. Then he stopped, his cheeks suddenly pale. He remembered.

Four evenings ago he had been sitting watching television at his home, 115 Brandon Avenues, Butch was outside, having an evening stroll around.

A sudden yelp had sent Mr. White scurrying to the door. Butch passed him coming up the path.

A figure was disappearing into the darkness. "You've nipped my ankle, you brute" it was saying.

The vet pursed his lips when he heard this story. "Rabies takes 14 days to germinate in the blood-stream," he said.

"Your dog bit an unknown person four days ago. That means we've got 10 days to find the victim, or else it will be too late!"

Ten days to live, Chicago Health Department contacted newspapers. All of them printed warnings, urging anyone who had been bitten to contact the nearest hospital.

"Ten days to live," Joe saw the tall black heading on the front of the newspapers carried by a street-corner vendor.

"Some guy, I guess, been slated for the electric chair," he said to Janet. He fumbled in his pocket for a nickel.

Janet shuddered. "Don't buy a paper," she said. "We're on our honeymoon. Let the world get on with its own troubles."

They hurried on.

Nine days to live. Over 200 policemen went round hospitals, doctors, drugstores. They tried to trace all persons who had obtained treatment for dog bites. But the unknown bitten by Butch remained elusive.

Eight days to live. Cinemas flashed warnings on their screens. Radio announcers broadcast messages. In vain!

Seven days to live. Police cars fitted with loudspeakers cruised through the city. Their appeal went unanswered.

So the vital moments passed. Six days. Five.

Four days to live. It was raining. "Don't let's go out tonight," said Janet. "I think I'll write to mother."

"O. K," said Joe. "Go ahead",

Janet curled up on the sofa. Industriously she scribbled a few lines on her writing pad.

"I can't think of anything else to say," she said. "Can you help me, Joe?"

Joe scratched his head, wiggled his slipper on his toe.

"Tell your mother I was bitten by a dog!" he said.

He pulled down his sock and looked at the tiny scratch, now almost healed.

Janet frowned, then settled down to write again. Should she tell her mother about Joe's dog bite? It seemed so trivial.

Still, there wasn't much else to write about. Down it went on paper.

One day to live. Joe and Janet were having breakfast when the latter came. It was a reply from Janet's mother, full of cheerful small town gossip.

One part of the letter read—"I've never been in Chicago. But it must be a terrible place. Everyone seems to get bitten by dogs.

'Why, only the other day our local paper told about the hunt they are having for someone who was bitten by a mad dog. Unless the poor devil reports to a hospital soon, he'll die....."

With unsteady hand, Janet passed the letter to Joe. He read quickly. Fear and dismay clouded his happiness.

"That could be me." he said!

There are 3,621,000 people in Chicago. By a strange trick of fate, they must all have known about the dog with rabies before Joe did! Joe....the man with one day to live.

Together, the young honeymooners hurried to St. Luke's Hospital. Within 10 minutes of arriving, Joe was in bed submitting to the first of 21 injections that were to save his life!

ಯಜುರುಪಾಕರ್ಮ	೦—೪—೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦—೪—೦.
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RARE ADMISSION

Danny, along with many other little lads, went to school for the first time, and, like many other little boys' fathers, Danny's father asked him how he liked his teacher.

"All right," was the reply.

"Is your teacher smart?" teasingly persisted the questioner.

"Well, she knows more than I do," admitted Danny.

REVENGE BY PRAYER

A small boy was celebrating his birthday with a party in the garden. He had a quarrel with one of his friends, Billy, however, and did not invite him to the party. His mother insisted that Billy should be invited, and finally prevailed upon her son to do so.

The little host called upon his former friend.

"Will you come to my garden-party tomorrow?" he asked.

"It's too late now," answered Billy: "last night I prayed for a blizzard!"

THE B.A.S.

Jack: My big brother is never going to marry.

Tom: How do you know?

Jack: Because he's studying for a bachelor's degree.

KANGAROO NATION

An old Irish woman went to the London Zoo for the first time.

She stopped in front of a kangaroo. "And what is that?" she asked the keeper.

"That is a kangaroo, a native of Australia."

"Who would believe it?" gasped the old lady. "And my sister is married to one of them!"

The Rationalist

RULES OF HEALTH

(Continued from last issue.)

A rapid glance at the various activities of the individual is all that is here possible. The getting up in the morning is fixed unalterably for all at Brahmya-muhurtha i e., four ghadies before sunrise or roughly at 4 a.m. Of course there is an exemption from this for women and tender infants, the old, sick and the maimed and injured. This may be a tall order for many who live in the modern city unable to retire before the last radio news fixed at 10-30 p m. or even later in some areas. Prayer to God is considered the first and best activity at this time. Getting up at this time makes Vaatham and Kapham reach equilibrium. Pray with eyes closed, and on your first vision let your eyes alight on auspicious objects. Contact them with your touch and wherever possible avoid the sight and touch of inauspicious objects. Curds, ghee white objects, gorochana (ox bile) a garland of flowers, a horse, elephant, a bow, a Brahmin, haridram or turmeric are all counted as good and auspicious objects of sight. The articles that are prohibited as unworthy of sight are a dushta or adharmic women. The term is self explanatory. Also a p[illegible]sha of a similar description. There is a very ingenious exception to this rule: if these dushta articles are side by side with subha dravyams. It is permitted for one to see his wife (and in the case of a woman, her husband) or the palms of one's own hands or one's face in a mirror, or in a pot of clear unclotted ghee.

Then you may move from the bed and pray in particular to Agni, the god of fire, to Surya, the sun-god, to the cow, to one's Guru or preceptor, to one's parents if they are happily alive or to their memory, and then proceed to answer the calls of nature.

The parts are best cleaned with water. If water is not available fine sand can be used. In the absence of fine sand, you can use tender leaves and grass proceeding towards north for the purpose and to the south in the night. The mouth is to be cleaned at all events with achamana jalam or a gargle. Then the feet.

The feet have to be washed with cold water. There is much insistence on feet washing and gargling in all injunctions on personal hygiene. The fifth cervical nerve known as the vagus or pneumogastric nerve seems to be a mystic and mysterious entity. It enters all plexuses and systems to supply fibers from head to foot. Recently pain in the toes was traced to irritation of the endings of this nerve in a patient who died of a gastric carcuroma, one year after operative treatment. A peripheral stimulus applied to the feet through a life time of "feet-washing" is said to relieve srama or tiredness then and there, lessen rajogunam or tendency to agitative and choleric states of the personality, or in other words injurious hypothalamic stimulation of the personality. It probably promotes functioning of the gonads or sexual glands as well and improves visual activity. The habits of wearing slipper for indoor use and eating on table with perfunctory or no gargling, dispense with the benefits of feet washing and mouth hygiene certainly.

C.S.S.S.

DIAMONDS

Pelican Street in Antwerp, though neither big nor boisterous, is Europe's most dramatic and wealthy street. It is the centre of the world's diamond trade!

Often called "Glitter Street," it contains the offices of 114 cutters, as many as the rest of the world put together! It is said that on any day of the year there are diamonds worth at least £5,000,000 in Pelican Street.

But no rough diamonds are sold in Antwerp. About eighty per cent of all legal "roughs" are introduced into the trade through dealers in Hatton Garden, London's diamond centre.

The two associated companies of De Beers Consolidated Mines Ltd.,—the Diamond Trading Company Ltd. and Industrial Distributors Ltd.—market more than £70,000,000 worth of stones a year.

De Beers, who have a virtual monopoly on "roughs" from their mines in South Africa, farm out supplies in driblets—to keep the price at a "reasonable" level.

Diamond production this year will be about 28,000,000 carats—just over six tons! Of this quantity, five tons are clouded stones, not brilliant or fine enough for the jewellery trade, but valuable to industry for drilling, cutting and polishing.

Once a month Hatton Garden's "sights" are attended by the world's leading buyers. After several days' examination and dealing, all purchases are completed and most diamonds are then sent to Antwerp for cutting.

Cutters can easily handle smaller stones. They rub one against another until the diamonds look like miniature spinning tops. Then, each diamond is given facets or faces—thirty-three on the top and twenty-five on the bottom.

The facets break white light into rainbow hues, and by reflecting light in every direction make the stone appear to be alive.

Not long ago, in Pelican Street, a cutter was polishing a diamond worth nearly £4,500. The stone had a small imperfection on its edge and the purchaser wanted it polished away.

The cutter advised against the operation, but the purchaser insisted. After only a few minutes at the polishing wheel the stone exploded into fragments. The imperfection had been caused by gas under tremendous pressure trapped in the stone!

After cutting and polishing, stones are ready for sale in Antwerp's "diamond clubs"—the city's four exchanges which are long, high halls furnished only with narrow, bare tables.

Sellers sit on the east side of the tables, buyers on the west. The seller displays his diamonds on a white cloth and the buyer takes up one stone at a time and examines it closely. Frequently he will concentrate on a stone for as long as five or six hours.

Then he will make an offer and trading begins. Finally, perhaps hours later, agreement is reached and the two men formally shake hands as they say, "Mazal u' Brakha"—Hebrew for "Good luck and prosperity." The words traditionally conclude a deal.

Any disputes later arising are settled by each club's review board. Should a member not abide by the board's ruling he is barred from trading in all the world's fifteen exchanges!

The fine organization of the legal diamond trade is paralleled by that of the black market, a profitable but dangerous game. Rough stones for the black market

come from Sierra Leone, Ghana, Guinea and the Ivory Coast.

The clearing house is Liberia, the world's fourth largest exporter. Because Liberia has low export tax most stones are sent out legally, but many are smuggled out.

Russia, Lebanon and Turkey buy most of the industrial black market diamonds; other stones, through devious and often sinister channels, find their way to Antwerp where they are sold at underground "sights" like those of London's Hatton Garden.

No reputable cutter will touch a black market stone, but many others with small home workshops are not so particular. After polishing, the stones are distributed all over the world—with every effort made to escape customs duty.

This year a customs officer in Boston, U.S., found £10,000 of stones parcelled up inside a newspaper. Normally newspapers are not opened, but this one happened to be posted in Antwerp. Nobody claimed the stones A write-off of £10,000 is petty cash in the diamond trade!

Special messengers use ruses so ingenious that even astute customs officers cannot always spot them.

One messenger is reputed to have smuggled into the U.S. diamonds worth £500,000 before he was caught. They were hidden in tiny bags which were sewn to the inside of his cheeks!

LEARNING LANGUAGES

What educationists hope may develop into a world-wide movement to teach all children a second language is being discussed by the Education Executive of Harrogate, in Yorkshire. The plan, originating in France is for Harrogate and the French town of Luchon, in the Pyrenees to form an exchange link. All the English children concerned would be taught French, and the French children would all learn English!

The link is intended as an experiment in a larger scheme now being considered by the Council of Europe. The French National Assembly has already given its blessing to the plan which in its wider application would make French compulsory for all children in English-speaking countries from the age of six and English similarly a compulsory subject in French schools. Advocates of the scheme hail it as heralding "the birth of bi-lingualism."

In the pilot plan an exchange of teachers and, later, possibly children themselves is envisaged between Harrogate and Luchon. Visual side, literature and other information would also be exchanged. The French President, M. Vincent Auriol, is supporting the movement, and has agreed to his own home town of Muret being coupled with another English town for a further experiment.

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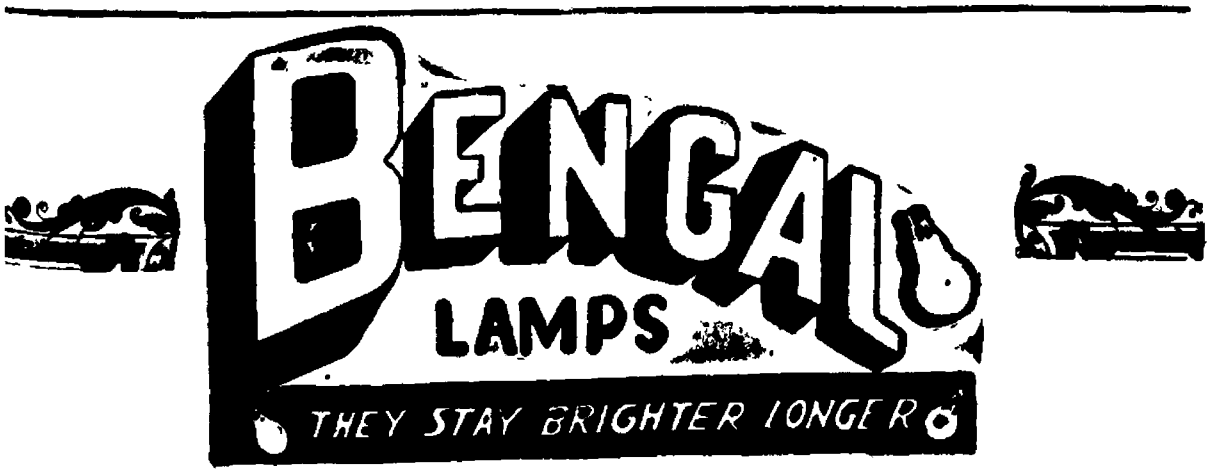

BEING TOO SUPERIOR

Advice from architect Edward Stone: "Don't be too worth-while. Always keep a few character defects handy. People love to talk about your frailties If you must be noble, keep it to yourself!"

FORGOTTEN PRECEPT

"When I was a teacher of book-keeping, I frequently lectured my students on the importance of keeping their personal accounts in order. An overdrawn account was inexcusable, I said. Then one day the inevitable happened and I received a notice from my bank to say my account was overdrawn! Pencilled lightly across one corner were the words: "Greetings, teacher!"

MISTAKE FROM MISTAKE

A husband reports that one night while he was trying to read his evening paper his wife was struggling to balance her cheque book. Her sighs and groans made it impossible for the poor man to concentrate, and he was about to take his paper to a quieter spot when she announced she had found her mistake.

The husband expressed his relief. "What was it?" he asked.

"I just forgot to deduct last month's mistake," she said triumphantly.

HOW GOD LOOKS

Admiral Sir William Fisher, commander-in chief in the Mediterranean in the '30's, was a man of imposing presence who fully realized the importance of his position. One Sunday he was reading the lesson in a church in Malta. When he finished, he glared round the congregation and strode back to his pew. As he passed, a small girl was heard to whisper, "Mummy, is that God?"

Eventually, the story got back to the ears of the great man. His only comment was, "A very pardonable mistake!"

HIS REASON

When a medical student, applying for a scholarship at his university, was asked why he needed assistance, he wrote: "My wife and I are now separated, and this has left me as my sole means of support."

DOUBTFUL MEDICINE

Asked why she refused to take tranquillizers prescribed by her doctor, a woman said: "The last time I was taking them I found myself being friendly to people I wouldn't even speak to otherwise!"

HIS STATUS

A young man applying for a teaching position, in response to a query about marital status, wrote: "Eligible."

ALL-ROUND CREDIT

On his application for credit one department-store customer wrote: "I've got credit accounts with every department store my wife has ever entered."

EXCEPT FOR AGE

The form sent in by a woman applying for a teaching job had a very flattering picture attached with this note: "I haven't got a recent photograph of myself, but am enclosing one of my daughter. We look very much alike."

OUR TEARS

The tears from our eyes are the most powerful germ killers in nature, according to a surgeon in one of London's largest eye hospital. Moisture from the tear ducts continually flushes our eye-balls, washing dust away and clearing germs, writes Nancy Baune in Reville.

If a teaspoon of tears were placed in 100 gallons of water, they would still be able to kill off scores of microbes! Tears diluted 6,000 times retain their antiseptic properties!

Most interesting thing about them is that they can go on giving battle against germs and microbes for an indefinite length of time!

Our eyes are among the most vulnerable parts of our bodies and Nature has built up this special defence barrier—the antiseptic tear which can kill all germs which might affect the eyeball.

A tear is 94 per cent. water, and it contains inorganic salt and a chemical called lysozyme (which is also found in the blood plasma in smaller quantities).

It is this lysozyme which is the germ killer.

When tears overflow, we sob and cry hard.

Why do we cry? Doctors say that since man has become a more complicated and sensitive being, his emotions now often fight with his old primitive reflexes.

Two thousand years from now, people will probably cry much more often!

When we feel a strong emotion, either of pleasure or grief, a pungent vapour forms in the corners of our eyes. It's then impossible for the tear duct to drain away the secretions of the tear gland which normally drain away by a canal into the nose.

A person who never cries is not normal. Inability to cry can cause serious illness. Ulcers and asthma are two diseases which are much aggravated when the patient is tearless.

Psychologists are agreed that an occasional good cry is a very necessary safety valve!

It used to be thought, in Europe in the Middle Ages, that no witch could shed more than three tears and these only from her left eye! So in the villages and market towns the curious custom of a young man pulling his beloved's hair, teasing or slapping her until she cried her eyes out, could often be seen. Then, convinced his sweetheart was no witch, the man would console her and ask her to be his wife!

Women of ancient Egypt used bottles to collect their tears. These were regarded as semi-sacred, were kept by their sides, and buried with them at death.

Sixteenth-century wives, to prove their devotion to husbands absent at the wars, kept the disconsolate tears they shed in such ornamental bottles!

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The Rationalist

SRIRAMANUJA

During the last week or more the papers have been full of the Birthday celebrations of Sri Shankara and Sri Basava, Shankara's 1223rd Birthday, and Basaveswara's 840th birthday or so. The latter seems to have been celebrated in the Town Hall, Bangalore under the Presidentship of the Lingayat Chief Minister himself, with the Ag. Governor also participating.

By the way where do these Ag. Governors come from? Does the Nehru-Pant partnership keep a few harmless, faded and half-desiccated old gentlemen, like the figures in Madame Tussaud's Waxworks' Museum in London, to be in charge of current duties like relieving Stationmasters while the permanent incumbent is out on deserved or undeserved holiday? And by the way, what are the Governors' current or special duties? The Constitution must have meant them to serve as sobering influences against maladministration. But in fact they seem to be serving only as rubber-stamping clerks for Ministerial decisions. Any way they serve as another bat-ch of sumptuously provided pensioners in Mr. Nehru's so-called "Welfare-State!"

We said that Governors may have been meant to serve as sobering influences. But recent instances seem to show that they themselves are often prone to pass silly orders!

Basava Jayanti fell on the 29th last. It did not synchronise with that of Shankara. But Shankara's and Ramanuja's birthdays invariably synchronise. The 1223rd birthday of Shankara and the 943rd birthday of Ramanuja fell on the first of this month. But while the devotees of Shankara rejoiced to celebrate his birthday, the followers of Ramanuja have unashamedly let it pass as though in mourning silence. We hold that the three important Srivyshnavite Associations in Bangalore, the Ubhayavedanta Sabha, the Mandayam Sabha, and Hebbar Srivyshnava Sabha have been remiss in the matter.

But the loss is not Ramanuja's. The fault is ours, failure to cherish the spiritual patrimony which has been passed down to us through the centuries, and failure to instil a love of it in the minds of the younger generation. Life is not merely taking a degree, getting a job, and seeking only physical comforts, leaving the soul and mind blank and empty. That is only the baser and grosser part of life.

It is curious that the same star heralded the birth of two brilliant persons who pursued two widely different streams of thought. From the same Vedas Shankara inferred a Nirguna-Brahman, God without attributes, impersonal, ineffable, unimaginable. Ramanuja on the other hand evoked a God who was All-knowing, All-powerful, All-embracing, marvellous, mighty, beatific, good-humoured, generous, kind, forgiving. Shankara advised man to realise God by effacing oneself intellectually. Ramanuja advised man to realise God by loving the world at large, and loving God with the purest of love. Shankara strikes one as brilliant, majestic, heroic. But unfortunately he died too young, at the age of 32. But Ramanuja had a brilliant mind, profound learning, and long years of matured wisdom,—he lived for 120 years, and gave to the world a religious philosophy which is more reasonable and more easily graspable than Shankara's. His

religion is not confined to Brahmins like Shankara's or Sri Madhwa's, but is followed by Mudaliars, Naidus, Pillays, Sathani's, and even Panchamas in South India, and is enriching the lives of myriads of devoted families in North India. Philosophy is an explanation of man's origin and man's duty in life. It must be understandable by the learned and the unlearned. It must enable all to live honest, virtuous, useful lives. Also it must not be one cooked up overnight by a Buddha or a Nehru, but must emanate from the accumulated spiritual wisdom of the past. Ramanuja gave the world that.

Ramanuja was born in Sriperumbudur in 1017, studied under Advaithin Yaadava-prakaasha in 1033, went to Srirangam to be presented to Vyshnavite Alavandar in 1042, gave up family life and became a Yati in 1049, left Kancheepuram under Krimikantha Chola's tyranny and came towards Mysore in 1098, converted Jain Ruler Bittideva into Srivyshnaviam as Vishnuvardhana, renovated the temples at Melkote and Belur from 1100 to 1116, returned to Srirangam in 1118, and left the world in 1137!

Five of the great temples of South India, Tirupathi, Srirangam, Melkote, Cancheepuram, and Sri Perumbudur, as also Belur, stand as monuments to his constructive spirit and radiate his religion. His works, "Vedartha-Sangraha" giving the gist of the Vedas, "Sree Bhashya" on the philosophy of the Brahmasutras, and "Geeta-Bhashya", explanatory of the Bhagavad-Geetha are literary treasures of everlasting illumination. His life and teachings have been the solace of millions of human beings during these nine centuries and more, and will continue so for innumerable centuries more, while autocracies, bureaucracies, and democracies come and go, supplanting each other and playing with human lives! That Sree Vyshnavites should celebrate his birthday year by year is only in token of gratitude to their spiritual benefactor, and not for *his* posthumous edification!

Editor.

SRI RAMANUJA

पुण्याम्भोजविकासाय पापध्वान्तक्षयाय च ।
श्रीमानाविरभूद्भूमौ रामानुजदिवाकरः ॥

ಪುಣ್ಯಾಂಭೋಜವಿಕಾಸಾಯ ಪಾಪಧ್ವಾನ್ತ ಕ್ಷಯಾಯ ಚ ।
ಶ್ರೀಮಾನಾವಿರಭೂದ್ಭೂಮೌ ರಾಮಾನುಜದಿವಾಕರಃ ॥

"Sri Ramanuja came to Earth, like the Sun, to make the lotus of virtue bloom, and the darkness of sin disappear."

Max Muller wrote, "We ought, therefore, to look on Ramanuja as a perfect equal of Shankara, so far as his right of interpreting Badarayana's Sutras according to his opinion is concerned. It is the same here as everywhere in Hindu philosophy. The individual philosopher is but the mouthpiece of tradition, and that tradition goes back, further and further, the more we try to fix it chronologically. While Shankara's system is Advaita, i.e., absolute Monism, that of Ramanuja has been called Visishta-Advaita, the doctrine of Unity with Attributes, or Monism with a difference i e., inclusive of the material world."

Annie Besant wrote, "Here a Great Sage has helped us,—one of the Great Ancient Indian writers who have devoted themselves to the teaching of the Higher Spiritual Truths, the sage Ramanuja. He has dealt with the preliminary stages by which man develops devotion, by which he may gradually prepare himself to be a receptacle of real Love."

Romesh Chandra Dutt wrote, "Ramanuja was the first of this glorious band of modern Hindu reformers. He lived in Southern India in the eleventh century; he proclaimed the unity of God under the name of Vishnu; and he preached the love of God as the way to salvation. Sectarian opposition compelled him to fly from his own country; and in Mysore he converted the king and the people to his own faith, and established seven hundred monasteries dedicated to the faith of Vishnu!"

Swamy Vivekananda wrote, "Shankara with his great intellect had not, I am afraid, as great a heart; Ramanuja's heart was greater. He felt for the down-trodden, he sympathised with them. He took up the ceremonies, the accretions that had gathered, made them pure so far as could be, and instituted new ceremonies, new methods of worship for the people, who absolutely required these. At the same time he opened the door to the highest spiritual worship from the Brahmin to the Pariah!"

Image of Sri Ramanuja in Melkote Temple.

Śri Ramanuja as painted by Raja Ravi Varma in 1904. at Mysore, the desciple pictured behind being G. Ramanuja Josyer at the age of 13.

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"KNOCKER-UP"

When a still active North of England eighty-year-old announced his retirement recently it was revealed that for sixty years—believed to be a record—he had earned fees as a "human alarm clock." He was a knocker-up.

Carrying a long stick to the top of which thin wires were attached, this man tapped in the early morning on the bedroom windows of people who had asked him to wake them so that they could get to their factory jobs punctually.

The knocker-up himself was always punctual. With the aid of an alarm clock, he was usually up at 3-30 a.m. He began tapping at his "clients'" windows at about 4-30 a.m. And it's his proud boast that he never broke a window, however heavy a sleeper proved to be. Nor did he ever disturb neighbours who didn't want to rise early.

What will this knocker-up do during his retirement? "Lie in bed every morning until 6 a.m. at least," he says with a grin. "On Sundays I may get up as late as seven!"

"Knocker-up" is a dying occupation in Britain nowadays, but there are still several hundred men and women who follow it. A Lancashire woman of eighty acted as knocker-up for workpeople of the district for twenty-two years. Even on Sundays she woke as usual at 4 a.m. and, not having to go her rounds, went for a walk instead!

Besides her knocker-up, she did all her own work, keeping her little house spotless. She recalled many hard winters when rain and snow fell so heavily that she sometimes had to return home two or three times to change her clothes and get a hot drink. Yet she was always cheerful.

Years ago, a Limehouse, London, family went through the streets in the early morning with pea-shooters, firing peas which rattled on the window-panes to wake dock workers.

BHUTAN

The secret and strange land of Bhutan, sometimes called "The Land of the Lost Horizon," has only just abolished slavery which has been practised there for centuries.

Bhutan is one of the most isolated countries in the world, and in many ways its population of 600,000 people are still living in an atmosphere reminiscent of the Middle Ages, says a traveller who was there recently.

The country lies between India and Tibet in the Eastern Himalayas and its 18,000 square miles of mountains and fertile soil have no roads. The Bhutanese make their clothes from nettle fibre and have a strange way of dealing with criminals.

They sew the condemned men in bullock skins and toss them into a river to drown. The feet of prisoners are shackled and they have wooden blocks about their necks.

Bhutan has a thirty-two-year-old king who is an absolute monarch and speaks English. No stranger can cross its wind-lashed and often snowbound frontiers except by his invitation or that of his government, which consists of an advisory council of eight and an assembly of elected representatives from every district of Bhutan.

The Bhutanese have no use for wheels. Yet this year they are considering schemes for the exploitation of the country's vast forest and mineral wealth, and a hydro-electric project on some of their Himalayan torrents is being planned. The people believe in witchcraft and sorcery but they are also considering setting up a canning industry with the help of foreigners within the next few years.

"But in the country's fertile valleys I found the Middle Ages enduring, shielded from the modern world by great barriers of forested mountain and a frontier closed to strangers!" reports the traveller.

SECRETS OF BRAIN

Two bottle-nosed dolphins have just begun to learn to speak the English language.

Their classroom is a warm tropical pool in St. Thomas, largest of the Virgin Islands. and their instructor is Dr. John Lilly, celebrated American brain surgeon.

It is not a stunt or just some flippancy on Dr. Lilly's part He is so deadly serious about the whole experiment that he has resigned his position as a senior investigator at the National Institute of Mental Health and moved to St. Thomas so he can work with his dolphins all year round.

He is hunting for nothing less than the three great secrets of the human brain! How do we think? How do we learn and use language? How do we manage our feelings?

Dr. Lilly, a deep-chested, suntanned man of 45, has been probing these mysteries for 20 years.

"The best way to get answers," he said, "would be to put electrodes into the brain of an intelligent, feeling human being who could describe changes in his thoughts and feelings as you pulsed electricity into his brain." But the scientist said he was unwilling to risk this experiment on his own brain, and so would hesitate to ask anybody else to do it.

Previously, he has "wired" the brains of rats and monkeys, but these animals do not have the brain to learn to utter meaningful sounds.

He tried for nine months to teach a Macaque monkey to say something intelligible, but all he got for his trouble was a "coo." A chimpanzee was not much better. After two years he learned to say four words—Mama, Papa, cup and up. Dr. Lilly is confident that he will be much more successful with dolphins, which are porpoiselike mammals.

He first noticed their brain potential at the Marineland tourist resort in Florida where they entertained tourists. They seemed to understand spoken commands and learned quickly the rules and tactics of water polo. Dissection showed that in proportion to its body the dolphin's brain is the largest in the animal kingdom next to man's! "If you count the number of brain cells, there are just as many cells per cubic inch as in the human brain," said Dr. Lilly. "And it has a voice box that can create thousands of different sounds."

In preliminary experiments Dr. Lilly planted electrodes in the Marineland dolphins' brains and found a spot that gave them exquisite pleasure when it was stimulated by a feeble pulse of electricity. Their eyes lit up and the muscles around their blow-holes (they're built like small whales) "smiled." They became addicted to electrical delight and worked hard to get more of it!

Once when Dr. Lilly was stimulating a dolphin, an electrical apparatus broke down, but a tape recorder kept running. When he played the tape he heard his own voice saying "Three hundred twenty-

(*Continued on page 6*)

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OUR DEBT

"A hundred times a day I remind myself that my inner and outer life depend on the labours of other men, living and dead, and that I must exert myself in order to give in the same measure as I have received and am receiving."

Einstein.

NO HEROES

"We no longer have heroes in modern life: instead we have invented celebrities. The essence of the celebrity condition is that there, but for the lucky breaks, go I. We don't worship celebrities; we consider them as equals (or even inferiors) who have been favoured by special advantages. They—the starlets, the sportsmen, the comedians—are ourselves, with one talent (or a bosom) writ large. They are not aristocrats with a whole set of values we could not learn in a lifetime they are not scientists whose brainy triumphs would make our heads ache, but someone like us, who enters the night club and spends freely, indifferent to the bill, or builds a garish home with a swimming pool as we might like to do.

And since he is us—plus the artificial life of riches and notoriety thrust suddenly upon him—he will probably make a mess of his marriage or of his life and provide us with an interesting morality play to read about as well. A certain kind of gossip-journalism has mastered the art of smacking over sin, so that it can be enjoyed vicariously and disapproved of in the same breath!"

Griffith.

MEN'S VANITY

"One of woman's most admirable characteristics is her infinite capacity to be bored by men, and pretend she is enjoying herself. She instinctively knows that a man will forgive a woman almost anything as long as he does not suspect that she finds him dull!"

X.

"EDUCATION OF FEELING"

"In addition to thinking, the student should be provided with the education of feeling. He should learn to transcend language, sharing the wordless communion with nature—typified by the story of a Buddhist Master lecturing to his monks.

Just before the sermon actually began, a bird started singing on a bough outside the monastery walls. The Master kept quiet, and everyone listened to the song in attentive silence.

As soon as the bird finished, the Master announced that the sermon was completed and departed!"

TRUTH ABOUT SUFFERING

"The truth that many people never understand, until it is too late, is that the more you try to avoid suffering the more you suffer, because smaller and more insignificant things begin to torture you, in proportion to your fear of being hurt."

* * *

"Reputation is what men and women think of us: character is what God and the angels know of us."

* * *

"Children cannot be made good by making them happy, but they can be made happy by making them good!"

"You're on the Road to success when you realize that failure is merely a detour."

Milnes.

* * *

"To destroy the Western tradition of independent thought it is not necessary to burn the books. All we have to do is to leave them unread for a couple of generations."

Hutchins

THE PUBLIC

"The phrase, "You have to give the people what they want," has always struck me as a piece of dangerous nonsense. When I ask my advertising friends why better televison programmes aren't put on the air, and kept on the air until the public is educated to like them, they reply, "You can't force the public to like anything."

But you can! This is the whole idea behind commercials. The television men know that if a product is promoted long enough and hard enough the public will go for it.

If this is true (and it is), then it logically follows that the public can be educated (or indoctrinated) to respond to better music, better plays, and better programmes generally."

HOW HE OVERCAME

At the home of a Scottish minister, my friend proffered his tobacco pouch to the reverend gentleman. The offer was declined: "Thank ya, no laddie. I never smoke tobacco. When it's m'own I'm allus thinkin' on the cost. When it's another mon's, m' pipe is packed so tight I kinna draw on't." X.

* * *

Admiral Arleigh Burke, U.S. Chief of Naval Operations, was asked by a member of a U.S. Congressional committee how much money the U.S. Navy needed to do its job. "That is nearly impossible to answer, sir." he replied. "It's like asking my wife how much money she needs. It's always more than I've got!" Like India's Plans! X.

SPIRITUAL BATHS

During his crusade in Australia, evangelist Billy Graham was asked whether he thought his revival meetings would have a lasting effect. Graham responded with disarming realism: "The effects of a bath don't last long, but you need it, and it's good for you!"

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(Continued from page 3.)

three" (the footage on the tape). Following immediately came the same words from the dolphin, mimicked in a quacking voice. Apparently the dolphin had associated the sound of these words with the pleasure-giving stimulation and was trying to trigger it again.

Dr. Lilly is convinced that dolphins have a language of their own — a great variety of buzzes, whistles, rattles and grunts. Many of the sounds are at such a high frequency that they are imperceptible to the human ear, but Dr. Lilly has listened to "dolphin talk" by playing his tape-recorder at quarter speed.

The education of two eight-foot dolphins with an electrified wire in their brains has already started. First they will have to learn the English language so they can "tell" Dr. Lilly what they feel and think, but the stimulating electrical impulses will encourage them to learn quickly. "Baby," the smaller of the dolphins, mimicked several letters of the alphabet as soon as he heard them.

Dr. Lilly has excited American science with his experiments. If he is successful it will mean that man will have learned to talk with another species of animal life for the first time.

PARALLEL MAXIMS

On a special mission to China some years ago, economist Edward Campion Acheson was at a dinner where the conversation turned to how all countries recognize the same basic truths in their proverbs. The Chinese had no difficulty at all in translating 'Big oaks from little acorns grow" into "Dust amassed makes the mountain," and "He who hesitates is lost" into "The timid planter winnows no rice." One adage, however, stumped the experts. No counterpart could be found for "Penny wise, pound foolish."

Early the next morning, however, an eminent Chinese philosopher who had been at the party phoned Dr. Acheson. "On reflection, I believe we have got a parallel maxim," he said. "We in China say, 'He who retires early to economize on candles, begets twins!'"

* * *

"The world situation is so mixed up because the wolves continue to ask for guarantees against attacks by the lambs!

* * *

"The trouble with being a parent is that by the time you're experienced you're unemployable!"

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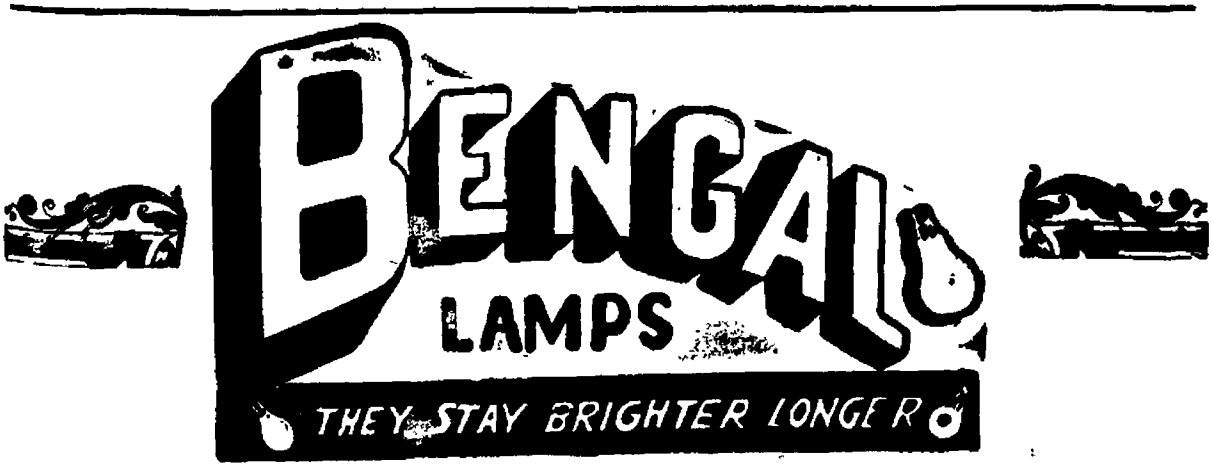

KUMARA JANANA AND TARAKASURA VADHA

A THREE-ACT PLAY

(By D. L. ACHARYA, B.A.
Rtd. Dy. Registrar, High Court of Mysore, Bangalore.)

(Behind the Curtain)

PROLOGUE:

Hari Narayana, Hari Narayana,
Hari Narayana, Madhava Vishno:
O! Protector of the Pious! Destroyer of the vicious!
Was it to bless or curse the man
That nature gave him intellect,
Which made him mighty in effect?
He probed and pried the latent plan
In glorious Nature's great domain
And found his efforts not in vain.
The more man rummaged Nature's stores
The more kind Nature did impart;
But man rapacious took a course
To dominate by craft and art.
Then Nature saw how man Her offspring,
In greater greed expropriating
Her vast resources, proud and pompous,
Began to live in ways nigh monstrous.
"Whenever Righteousness decays
Unrighteousness has all its ways,
Then I myself reveal in time,
To crush the wrong and keep in prime
The Right". So have you said, O! Lord!
The time has come to keep the word!

(The Curtain rises.—
Enter the Divine Sage Narada with his vallaki singing "Hari Narayana" etc.,)

Narada: (Looking around) I have entered the Indra's Assembly as I wished. (Proceeding a few paces forward and seeing Indra and all the angels standing and greeting him, but in silence.)

Indra: (Offering Narada a seat by his side.)

O! Heavenly Sage! we are all very glad to meet you. Your very presence bodes us victory. We beg you to speak and give us advice.

Narada: How is it that you and all your associates and friends have lost your lustre? The entire Sabha does not put forth its usual splendour. I am not unaware of the cause of all this. May I know why you have assembled here and what was the subject of your discussion?

Indra: As you are aware of everything, you know that also. But, if I have to say anything, it is that our plans miscarried and we do not know how the fulfilment of our wishes should come about.

Narada: Yes—misconceived too; it is true. You sacrificed the prestige of Manmatha. But you have not lost him. He is ever living. Could you expect the universal Lord of Yoga to be led into temptation by your boyish tricks? You acted irreverently of Him ignoring His Almightiness. Anyhow, the All-knowing Lord is sure to pardon you and Manmatha, and has taught the world the way in which He is to be propitiated.

Brihaspathi: O! Sage! I gave him a hint like that beforehand, but he had no mind to heed it, and I kept quiet to see what he would do. Indra with all his greatness is never-the-less a model of hasty action without a moment of deliberation. That is why he is in such troubles now and then, and the Great Divine Powers have to find ways and means to extricate him from them.

Narada: Yes. I agree with you in your estimate of Indra. I may add that he had to take the help of some earthly Kings also, sometimes, to get over some undesirable predicaments.

But, now, the question is how to get an offspring of Maheswara for the destruction

of the powerful Demon Taraka. In that connection Indra need do nothing, and he cannot do anything. I can tell you that Maheswara will give us a mighty son of His who will kill Taraka and relieve the Devas (gods) of all their present troubles, and give them peace. Only they have to put up with the troubles for some time more and wait patiently.

Indra: Wait, wait, how long more? How will Maheswara give us a son of His without marrying Parvati?

Narada: Your tactics proved ineffectual. The ireful Iswara disappeared to some other part of the Mountains to continue His Yoga undisturbed. And Parvati disappointed has gone to another peak of the Himavan to practise Yoga to become akin to Maheswara (Applause). You know that Parvati is the daughter of Himavan, the highest mountain in the world, and of Mena, another mountain wedded to Himavan. Now you can understand of what mettle Parvati is. And Iswara is sure to admire her and make her an inseparable part of Himself. You can guess what a mighty offspring the union of such a couple would produce. That is what Brahma meant. Who can withstand the might of such an offspring? This Taraka, however Great as a Demon, will be humbled and crumbled to dust by that offspring's very presence. Wait you must and some time more. Now, Indra and the Devas may all rest in peace! I have done!

(All rise and praise Narada in hopes of coming joy, and Narada disappears, singing.)

(Curtain falls)

(To be continued.)

(*Continued from page 6.*)

conclusively proved by Mons. Bailly); and if this opinion be well founded, the science of geometry must have been cultivated in India to a considerable extent long before the period assigned to its origin in the West; so that many elementary propositions may have been brought from India to Greece."[2] He adds: "In geometry there is much deserving of attention. We have here the celebrated propisition that the square on the hypotenuse of a right-angled triangle is equal to the square on the sides containing the right angle, and other propositions, which form part of the system of modern geometry. There is one remarkable proposition, namely, that which discovers the area of a triangle of which its three sides are known. This does not seem to have been known to the ancient Greek geometers."[1]

The Sulba Sutras, however, date from about the eighth century B.C., and Dr. Thibaut has shown that the geometrical theorem of the 47th proposition, Book I, which tradition ascribes to Pythagoras, was solved by the Hindus at least two centuries earlier, thus confirming the conclusion of V. Schroeder that the Greek philosopher owed his inspiration to India.[2]

(To be continued.)

1. Edinburgh Encylopaedia, S. 191.
2. History of Hindu Chemistry, Vol. I. P. XXIV.

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
ಶಿಕ್ಷದೇವರಾಜವಿರಚಿತಂ "ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೦—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

The Rationalist

HINDUISM

Following is a brief outline of the concept of Hinduism drawn up by a devout Hindu for the guidance of his son in America.

1 "There is no creed by the name of Hinduism; this is a name coined by outsiders. We use the words Sanatana Dharma to describe our way of life; those words mean Ancient Virtue. Dharma means right life, and the nearest equivalent single English word is 'Virtue'. Dharma refers to duties, not to rights.

2 Dharma, as we conceive it, is based on the Vedas, which includes the Upanishads, (the latter are also called Vedanta or the end of the Vedas). Those who do not accept the authority of the Vedas are outside Sanatana Dharma, i e., they are not Hindus, even though they may accept part of it, as the Jains and Buddhists do.

3 There were several schools based on Vedic authority in the remote past; but all of them except one, viz. the Vedanta, are, no more, popular. But this school itself has been split into several sub-schools. Many of them are still virile; but three of them are more prominent than the rest, viz, Dwaita (Dualism of Madhva), Adwaita (Monism of Sankara) and Visistadwaita (not 'qualified Monism' as translated by many who ought to know better, but identity or Unity of the qualified viz, of the Supreme, expounded by Ramanuja). In between these three, the other schools take up varying stands. Under today's conditions, Vedanta and Hinduism are almost interchangeable terms; but Vedanta is not necessarily Adwaita as taught by Sankara; other schools of Vedanta differ sharply and uncompromisingly from Sankara. It is an accident that Sankara is better known in the West than others.

4 All the Vedantic schools agree on the authority of the Vedas, on Karma and on a single Supreme God.

5 Gods in the plural refers to a lower level, something like supermen; and there is nothing more common in religious works than to rank good men higher than gods, but not of course than the Supreme God. Brahma in the neuter gender refers to the Supreme, but in the masculine refers to the creator-god, who in turn was created by the Supreme. There is little doubt that this confusion between one God and many gods, coupled with the superficially abstruse nature of the explanations of the Manifestations (Avatars) of God has led to the widespread but wholly erroneous view of outsiders, that Hindus are polytheistic, which most definitely they are not. Muslims who call us Kafirs and also the more superficial Christian missionaries fall into this avoidable error.

6 All the schools of Vedanta also agree that it is wrong to disturb one's beliefs. Proselytization is not therefore approved. The guru will teach only to the seeker, and that too only after thoroughly testing him. Each person evolves according to his past Karma, which is what has placed him in a particular environment; and it is that very Karma which will, when the appropriate time comes, create the urge in the disciple to seek a guru and learn. Knowledge forced on the wrong person (i.e. not fit to receive it) will produce bad results both for him and for the world. So all

religious teaching, even like secular teaching, has to be graded with reference to the fitness of the student.

7 Karma is *not* fatalism; it is exactly the contrary. To the extent that things have happened, results are inevitable. It is like Newton's First Law of motion. But your attempt to counteract it is not ruled out. You have a limited freedom, like an ox controlled by its driver. So, at least for the future, act rightly. No one can sit still, and it is in one's own interest that he acts rightly and selflessly with a view to public good (lokasangraha). Such work does not *bind* him. Only work based on the ego binds him, as Karma does, even if good is done by him. Work not based on the ego and done as a duty is not Karma leading to entangling consequences.

8 The world is without origin; so, each soul has passed through countless lives and has amassed enormous Karma. Of this mass called Sanchita (much accumulated) God sets in motion a block at a time, called Prarabdha (fully begun); and as each block is worked ofl, God sets in motion another block, in some order and and on some inscrutable basis, and this endless process goes on. The problem of religion is somehow to cut across this endless chain of Karma. The sooner the chain is broken the better—if possible here and now, or at least when this body is cast off or at least when the Prarabdha ends, it may be, after a few more lives before another bloek of Sanchita becomes Prarabdha.

9 The Vedas are eternal. They were not made by anyone. The world, the origin of which is not known, is periodically dissolved and re-created. During dissolution (Pralaya), of which there are several grades or degrees, matter is without form and individual souls such as are not free are almost inanimate. God first creates Brahma and charges him with the duty of creating the phenomenal world. God, who alone remembers the Veda, teaches it to Brahma. But for these attributes as of being eternal and not being made by anyone, the Vedas could not be referred to as the final authority.

(To be continued.)

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HINDU SUPERIORITY

GEOMETRY

The ancient Hindus have always been celebrated for the remarkable progress they made in geometry. Professor Wallace says: "However ancient a book may be in which a system of trignometry occurs, we may be assured it was not written in the infancy of the science. Geometry must have been known in India *long before* the writing of the Surya Sidhanta,"[1] which is supposed by the Europeans to have been written before 2000 B C.[2]

Professor Wallace says; "Surya Siddhanta contains a rational system of trignometry, which differs entirely from that first known in Greece or Arabia. In fact it is founded on a geometrical theorem which was not known to the geometricians of Europe before the time of Vieta, about two hundred years ago. And it employs the sines of arcs, a thing unknown to the Greeks, who used the chords of double arcs. The invention of sines has been attributed to the Arabs, but it is possible that they may have received this improvement in trignometry as well as the numerical characters from India."[3]

Mr. Elphinstone says: "In the *Surya Siddhanta* is contained a system of trignometry which not only goes far beyond anything known to the Greeks, but involves theorems which were not discovered in Europe till two centuries ago."[4]

Professor Wallace says: "In expressing the radius of a circle in parts of the circumference, the Hindus are quite singular. Ptolemy and the Greek mathematicians in their division of the radius preserved no reference to the circumference. The use o sines, as it was unknown to the Greeks, forms a difference between theirs and the Indian trignometry. Their rule for the computation of the lines is a considerable refinement in science first practiced by the mathematician, Briggs."[1]

Count Bjornstjerna says: "We find in *Ayeen Akbari*, a journal of the Emperor Akbar, that the Hindus of former times assumed the diameter of a circle to be to its periphery as 1,250 to 3,927. The ratio of 1,250 to 3,927 is a very close approximation to the quadrature of a circle, and differs very little from that given by Metius of 113 to 355. In order to obtain the result thus found by the Brahmans, even in the most elementary and simplest way, it is necessary to inscribe in a circle a polygon of 768 sides, an operation, which cannot be performed arithmetically without the knowledge of some peculiar properties of this curved line, and at least an extraction of the square root of the ninth power, each to ten places of decimals. The Greeks and Arabs have not given anything so approximate."[2]

It is thus clearly seen that the Greeks and the Arabs apart, even the Europeans have but very recently advanced far enough to come into line with the Hindus in their knowledge of this branch of mathematics.

Professor Wallace says: 'The researches of the learned have brought to light astronomical tables in India which must have been constructed by the principles of geometry, but the period at which they have been framed has by no means been completely ascertained. Some are of opinion that they have been framed from observation made at a very remote period, not less than 3000 years before the Christian era (this has been

(*Continued on page 3*)

1. Mill's India. Vol, II P. 158.
2. „ P. 3.
3. Edinburgh Encyclopaedia "Geometry" P. 191.
4. History of India, P. 129

1. Mill's India Vol. II. P. 150.
2. Theogony of the Hindus P. 37.

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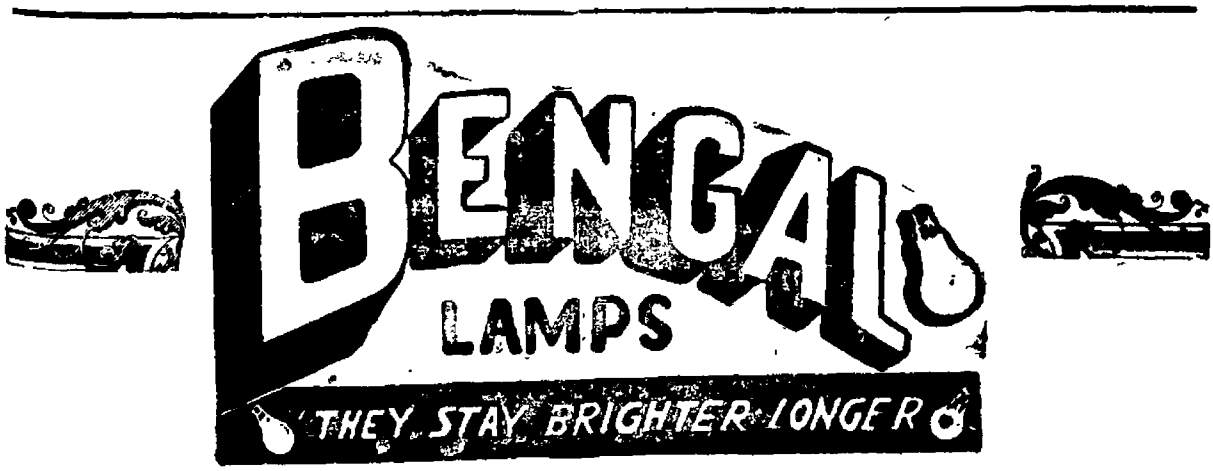

HINDU SUPERIORITY

(Continued from last issue.)

Mr. Elphinstone says: "Their geometrical skill is shown among other forms by their demonstrations of various properties of triangles, especially one which expresses the area in the terms of the three sides, and was unknown in Europe till published by Clavius, and by their knowledge of the proportions of the radius to the circumference of a circle, which they express in a mode peculiar to themselves, by applying one measure and one unit to the radius and circumference. This proportion, which is confirmed by the most approved labours of Europeans, was not known out of India until modern times!"[1]

ALGEBRA

The Hindus have been especially successful in the cultivation of algebra Professor Wallace says: "In algebra the Hindus understood well the arithmetic of surd roots and the general resolution of equations of the second degree, which it is not clear that Diaphantus knew, that they attained a general solution of indeterminate problems of the first degree, which it is certain Diaphantus had not attained, and a method of deriving a multitude of answers to problems of the second degree when one solution was discovered by trial, which is as near an approach to a general solution as was made until the time of La Grange." Professor Wallace concludes by adopting the opinion of Playfair on this subject, "that before an author could think of embodying a treatise on algebra in the heart of a system of astronomy, and turning the researches of the one science to the purposes of the other, both must have been in such a state of advancement as the lapse of several ages and many repeated efforts of inventors were required to produce!"

1. Elphinstone's History of India. P. 130.

"This", says Professor Wilson, "is unanswerable evidence in favour of the antiquity, originality and advance of the Hindu mathematical science."[1]

Mr. Colebrooke says: "They (the Hindus) understood well the arithmetic of surd roots; they were aware of the infinite quotient resulting from the division of finite quantities by cipher; they knew the general resolution of equations of the second degree, and had touched upon those of higher denomination, resolving them in the simplest cases, and in those in which the solution happens to be practicable by the method which serves for quadratics; they had attained a general solution of indeterminate problems of the first degree; they had arrived at a method for deriving a mulitude of solutions or answers to problems of the second degree from a single answer found tentatively."[2] "And this," says Colebrooke in conclusion, was as near an approach to a general solution of such problems as was made until the days of La Grange."[3]

"Equally decided is the evidence," says Manning, "that this excellence in algebraic analysis was attained in India independent of foreign aid."

Mr. Colebrooke says: "No doubt is entertained of the source from which it was received immediately by modern Europeans. The Arabs were mediately or immediately our instructors in this study."

Mrs. Manning says: "The Arabs were not in general inventors, but recipients. Sub

1. Mill's India, Vol. II, p. 151, Wilson's note.
2. Colebrook's Miscellaneous Essays, Vol. II, p. 419.
3. Colebrooke's Miscellaneous Essays, Vol II, pp. 416-418. For the points in which Hindu algebra is more advanced than the Greek, see Colebrooke, p. 16.

sequent observation has confirmed this view; for not only did algebra in an advanced state exist in India prior to the earliest disclosure of it by the Arabians to modern Europe, but the names by which the numerals have become known to us are of Sanskrit origin."[1]

Professor Monier Williams says: "To the Hindus is due the invention of algebra and geometry, and their application to astronomy."[2]

Comparing the Hindus and the Greeks as regards their knowledge of algebra, Mr. Elphinstone says; "There is no question of the superiority of the Hindus over their rivals in the perfection to which they brought the science. Not only is Aryabhatta superior to Diaphantus (as is shown by his knowledge of the resolution of equations involving several unknown quantities, and in a general method of resolving all indeterminate problems of at least the first degree), but he and his successors press hard upon the discoveries of algebraists who lived almost in our own time!"[1] "It is with a feeling of respectful admiration that Mr. Colebrooke alludes to ancient Sanskrit treatise on algebra, arithmetic and mensuration."[2]

In the Edinburgh Review (Vol' XXI, p. 372) is a striking history of a problem (to find x, so that ax^2+b shall be a square number). The first step towards a solution is made by Diaphantus.[3] it was extended by Fermat, and sent as a defiance to the English algebraists in the seventeenth century, but was only carried to its full extent by the celebrated mathematician Euler, who arrives exactly at the point before attained by Bhaskaracharya!"

(To be continued.)

1. Ancient & Medieval India, vol. II, p.375. "Mr. Colebrooke has fully shown that algebra had attained the highest perfection it ever reached in India before it was ever known to the Arabians. Whatever the Arabs possessed in common with the Hindus there are good grounds to believe that they derived it from the Hindus." Elphinstone's India. p. 133.

2. Indian Wisdom, p. 185.

1. Elphintone's Iudia, p. 131.

2. Manning's Ancient and Medieval India, Vol. 1. p. 374.

3. Colebroke saps: "In the whole science he (Diaphantus) is very far behind the Hindu writers."—Essays, p. 438.

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HINDUISM

10 The extant Vedas are not complete. Vyasa reduced them to some kind of order and divided them into four groups. Since the different Vedas if properly understood are in accord with each other, it is sufficient for a Hindu to follow one of the Vedas. The Atharvaveda is in practice not followed, though parts of it are followed by all.

11 A common thing for all Hindus is Varnaasram-Dharma. This is based on the Vedas and developed in the Smrtis. Modern critics, both in India (Brahmo-Samajists and Arya-Samajists) and abroad, who do not like the present-day caste developments but do not wish to give up the authority of the Vedas, aver that the Vedas do not favour the system, and suggest that the portions referring to the idea are interpolations. Their suggestion is not sound. It is no one's case that the present caste system is ordained by the Vedas. *Caste*, which is a Portuguese word representing chaste lineage, does not convey a correct idea of the Hindu idea, which involves two elements, viz., Varna and Asrama. Varna, which means colour, referred to occupations, which, as elsewhere at that stage of the world, were hereditary. There are four Varnas: Brahmans—priests and learned men, Kshatriyas —warriors and kings, Vaisyas—cultivators and merchants, and Sudras—the rank and file of workers. These Varnas multiplied into a large number of sub-groups, partly thanks to the exclusiveness of conservative groups fighting against changes, and partly through misalliances, and partly due to attempts on the part of the elite of lower groups to seek a higher place in society. To some extent new schools of Vedanta as they grew may have led to new groups in the same Varnas. The most important feature of all these four groups is endogamy and, in a few cases, endo-commensalism.

12 Everyone in the first three Varnas is expected to pass through four Asramas (literally, resting places—stages of life) viz., Brahmachari—student, Grhastha—householder, Vanaprastha—staying in forest, but really meaning retired and secluded life, and Sannyasa—renounced life of complete surrender to God.

13 While all the Vedantis agree as to a single Supreme God, there are endless differences as to the modes of worship even within the same school. Thus an Adwaiti may worship God as Siva or Vishnu or Sakti, as he may prefer; so also many others, subject to certain limitations. In other words, the forms and rituals of worship do not necessarily go with particular metaphysical opinions Worship is regulated largely by sacred books called Agamas; which are given almost the same authority as the Vedas. Idol-worship is not obligatory, but it is universal. Man in his gross senses cannot see the Supreme. So he worships God in certain forms. There are esoteric differences as to the significance of idols and of their worship.

(To be continued.)

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KUMARA JANANA AND TARAKASURA VADHA

A THREE-ACT PLAY

(By D. L. ACHARYA, B.A.
Rtd. Dy. Registrar, High Court of Mysore, Bangalore.)

(Continued from last issue.)

ACT TWO

(The Great Demon Taraka's Court in a beautiful city constructed by him in one of the pleasant valleys of the mountains.

The Curtain rises revealing the great Taraka's Court.

Taraka seated on his throne and his ministers and associates seated on either side in rows in front,—attendants on guard duty.)

Taraka: (Highly jubilant) Have any of my heroic ministers to say anything of how our position stands now and what further expeditions if any, we need undertake to further strengthen it?

The chief of the ministers: (Rising from his seat), Salutations to our Lord.

Narada: (suddenly entering—O! where am I?' (Looking around). This is the Court of Taraka, the Great, the Formidable, I think.

Taraka: (Rising) Greetings, Narada! What brings you here so unexpectedly? Welcome anyhow—Be seated.

(Narada shows astonishment and sits)

Narada: O! Great Taraka! You are in your Royal Court engaged, and I have unexpectedly turned up. Excuse me and permit me to go.

Taraka: Oh! No, no disturbance to us! please do remain here,—you are welcome anywhere at all times, as you are the friend of all.

Narada: You show me undue consideration. Be it as you desire. I know you are magnanimous as befits your greatness. Your great achievements are resounding in all the three worlds, Great Taraka!

Taraka: I admire you for all you say,—I was just asking my Chief Minister to make a statement. Hear it.

Chief Minister: My Lord! As Sage Narada seems also to be interested to hear of our exploits, I may make my statement. My Lord! So far we are masters of the three worlds, thanks to your invincible prowess. The boastful Devas who thought they could never be subdued by mortals are now made our servants by dint of your extra-human strength and courage, acquired by a thorough mastery of the Science of Atharva Veda which enable us to forge weapons of unsurpassed efficacy. Our revered Preceptor, the Great Sukracharya, is ever busy in further inventions. Because they have drunk off the Amrita by cunningly cheating us of our share in it, they cannot be completely annihilated; but we have the satisfaction that they will remain under our control for ever.

Taraka: O! Stop! We may let the celestials live, let them live a lingering life of imbecility. When their powers are made subservient to ours, they will serve as our slaves, implicitly obeying me. We are now masters in all the three worlds. We may think of further exploits only when found necessary.

Narada: O! Great Taraka! How generous you are! I appreciate your magnanimity.

Taraka: In your peregrinations, when you may happen to pay a visit to the Devaloka inform the Devas of our desire to be generous to them and let them live provided that they show implicit obedience to us and continue to minister to our wants

without a murmur of dissatisfaction and doubtful faith.

Narada: Yes. But you have not said anything about the boons you have earned from Brahma by virtue of the severe penances you practised to please Him, and make you ever invincible.

Taraka: Yes. You know it all. In asking for a boon of Brahma one cannot ask absolute immunity from death. A condition is generally added to the boon. That, in any case, happens to be that I cannot be vanquished by any except, if at all, by a child only a few days old. Is that not a condition not likely to happen?

Narada: In my estimate of you, you are greatly to be admired. You are as acute of intellect as you are powerful of physique,—generally very rare to find such a combination.

Taraka: I am not praising you, Narada. They say that you are fond of sowing the seeds of discord among the gods themselves and the others in general. It does not appear to me to be correct. In the three worlds you have nothing to gain for yourself. You act for the welfare of all. You are one of the "Manasa Putras of Brahma" (born of the mind of Brahma). I am very glad to have met you. Now I have no more work to transact in my assembly. Thank you, you may continue your rambles. The Court now disperses.

(Curtain falls.)

ACT THREE.

On the Kailasa: The abode of Iswara.

(Curtain rises).

(Iswara and Parvati sitting close together on an elevated seat covered with tiger skins. Iswara's Bull and Parvati's Lion crouching on either side of them.

Kumara, their child only a few days old is playing with some beautiful peacocks in front. There are a few female attendants and Apsaras, Gandharvas, Vidyadharas, Siddhas and others, are also gathered.

Fine songs and dances are going on—From the balconies on either side of Siva. Asthana Devatas shower flowers now and then with cheers—All are hilarious!)

Parvati: (Pleasantly looking at Iswara) My Lord! Now, our Kailasa is putting forth the appearance of a Divine Court arranged by Nature for the celebration of the great event of the birth of our son. I, too, feel extremely happy to witness all this joyful scene.

Iswara: My Dear! I had to suspend my Yoga for a time at the request of the Devas. I have given them licence for a time to let them enjoy the pleasure.

parvati: I am glad. How curious is our child? Our Kumara just a few days old is so stout and active and is already showing great powers of command!

Iswara: My Dear! you are aware of the scheme of his birth. So I need not say much The Devas were in urgency to have a son of me. You did not feel thoroughly able to bear a son. You needed assistance from others. Now you see that a child is born! In taking shape my Divine Energy has put on a curious form and it is invincible. The gods have their prayers realised.

Parvati: Yes, I see. The child can think concentratedly with all his heads, he can wield the various weapons with all his arms. His looks are keen and quick. He is a proper son for us.

(To be continued.)

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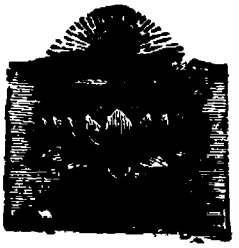

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KUMARA JANANA AND TARAKASURA VADHA

A THREE-ACT PLAY

(Continued from last issue.)

Iswara: O! Dear! Something is going to happen soon. Wait an instant.

(At a distance in another part of the Himalayan forests.—

The scene changes and Taraka rushes forth and his hords scatter in groups on either side of him)

Taraka: (Thunders) Were we not wandering about in search of Apsaras and others who did not appear as usual in our Court—Have any of you collected information about them?

One of his Chiefs:- Yes, My Lord! Some of our followers say that they have gone to Kailasa now at the bidding of Indra.

Taraka: Is it so? What occasion had they to go there?

The Chief: (In trembling voice) My Lord! My great Lord! It seems – it appears– it may be that some great thing — has happened.

Taraka: Speak clearly. Are you afraid to speak out? Say.

The Chief: My Lord! No time to delay speaking. It may be that Kumara is born— Kumara the son of Iswara.

(Thunder and Lightning above and the loud sounds of drums).

The Screen rises –

(Iswara and Parvati and Their Court are not seen) Kumara seated on his huge peacock is majestically coming forward,—The ganas of the Kailasa on either side of Kumara.

Kumara: (Espying Taraka) Oh! You are the Great Demon, Taraka, I think. Stop where you are, and know that I am the Kumara of Maheswara.

Taraka: (Stunned for a time, looking round sees that his Chiefs and followers are fleeing in dismay).

Oh! Has it come to pass!

It has come to pass.

O! Kumara! I understand now!

Kumara: Taraka, do you wish to fight? Take up your weapons and use them if you can. I am but a child. (Kumara takes hold of his Mace (Shakti) and thrusts it forward).

(The Divine Child suggests all this to Taraka by His many eyes and hands.)

Taraka: (Wavers and tries to make himself ready for a fight)

My Arms!

Kumara's mace pointed at Taraka emits forth invisible rays of shock violently and incessantly.

Taraka's hands are paralysed. His weapons disintigrate into dust. He loses his power of speech, his body, too, becomes bereft of all its strength, and he falls down innanimate.

The shocks emitting from the Kumara's Mace pursue his followers wherever they are, they fall down lifeless.

(Showers of flowers from above, and the sounds of the Great drums of the Devas).

(Curtain drops)

Behind the curtain —

Epilogue ... ...

When mankind vied with one another
In sharing more of Nature's gifts;
Then came the rub and all the bother
Of greed and hate and all the rifts!
If all for all in concord live
And each for all and all for each,
How noble Nature doth conceive
Of Her fine offspring's glorious reach!
But man ignores the simple truth
That Nature's children all are kin,
That 'give and take' is the rule forsooth
In Nature, never 'me and mine'.
The World must tune in harmony,
All its part in consonance.
On and on to melody,
Avoiding sombre dissonance.
We hope to see a single dome
On earth to shelter mankind all
To make them live so all for all
And make the world a happy home!
Happiness, Prosperity and Peace to All.

Concluded.

HINDUISM

(*Continued from page 6.*)

14 Apart from the Vedas, of course always including the Upanishads (we may ignore the minor differences between certain schools as to the respective probative values of the Upanishads and of the rest of the Vedas) and the Agamas, which unlike the Vedas are not the same for all but differ for the different schools, the books of authority are the Smrtis (meaning literally 'what is remembered'; they seek to explain and supplement the Vedas, which they cannot override). Itihasas (literally, "so it was"; they are Epics, viz., the Ramayana and the Mahabharata, the latter including the Bhagavad-Gita) and the Puranas, of which the eighteen attributed to Vyasa are the most important. The last two also, like the Smrtis, are assumed not to contradict but explain the Vedas. All these various authorities are full of apparent contradictions, and the different schools reach somewhat different conclusions on some fairly important matters when applying the rules of grammar, logic, syntax and etymology to the large number of apparently contradictory statements.

15 The nearest Sanskrit word to religion is Mata, which means what is thought, i.e. opinion. So long as such opinion accords with the accepted authorities mentioned above, a Hindu may cherish any opinion as to God, the method of worship and so forth. He has thus a very wide latitude. That is why there are so many schools of thought.

16 In spite of basic metaphysical differences, and those in modes of worship, the day-to-day life, not only in respect of secular matters, but even in respect of various ordinary religious matters, is uniform; e.g. as regards daily prayer, marriage ceremonies, funerals, expiatory and purificatory ceremonies, many of the practices, rituals and Mantras are common to all. The most important authorities in practice are the Upanishads (about a dozen of the 108 or more), the Brahma-Sutras (Vyasa's condensations of the Upanishads) and the Bhagavad-Gita, with occasional references to the more important Puranas.

17 The origin of the so-called untouchable classes is obscure. Those outside the pale of society were originally known as Chandalas. The later developments in keeping certain groups outside certain areas do not find support in any unambiguous texts.

18 According to all the schools, the means to salvation are threefold, viz. Karma or Dharma (doing one's duty selflessly without a sense of ego), Bhakti—devotion to and continued love of God "like the continuous flow of oil", and Jnana (right knowledge including direct yogic cognition.) All the three are essential, but the schools differ as to the logical and chronological order inter se of the three, and particularly as to the stage immediately preceeding salvation. Naturally, more is heard of the differences, which of course are keenly debated and discussed in the treatises of the great teachers, and the superficial observer does not realize how large the area of agreement is in proportion to that of the disagreements!

(To be continued.)

ಯಜುರುಪಾಕರ್ಮ ೦—೪—೦.

ಯಜುಷ್ಸಂಧ್ಯಾವಂದನೆ ೦—೪—೦.

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HINDU SUPERIORITY

(Continued from last issue.)

Another occurs in the same Review (Volume XXIX. p. 153), where it is stated from Mr. Colebrooke that a particular solution given by Bhaskaracharya is exactly the same as that hit on by Lord Brounker in 1657; and that the general solution of the same problem was unsuccessfully attempted by Euler and only accomplished by De la Grange in 1767 A.D., although it had been as completely given by Brahmagupta.

"But," says Mr. Elphinstone, the superiority of the Hindus over the Greek algebraists is scarcely so conspicuous in their discoveries as in the excellence of their method, which is altogether dissimilar to that of Diaphantus (Strachey's Bija Ganita quoted in the "Edinburge Review," Vol. XXI, pp. 374, 375), and in the perfection of their algorithm (Colebrooke's Hindu Algebra quoted in the E R. Vol. XXIX, p. 162).

One of their most favourite processes (that called cattaca) was not known in Europe till published by Bachet de Mezeriac, about the year 1624, and is virtually the same as that explained by Euler (Edinburgh Review, Vol. XXIX, p. 151). Their application of algebra to astronomical investigations and geometrical demonstrations is also an invention of their own; and their manner of conducting it is even now entitled to admiration (Colebrooke, quoted by Professor Wallace; and Edinburgh Review, Vol. XXIX, p. 158).

Speaking of the Hindu treatises on algebra, arithmetic, and mensuration, Mr. Colebrooke says: "It is not hoped that in the actual advanced condition of the analytical art they will add to its resources and throw new light on the mathematical science in any other respect than as concerns its history, but, had an earlier version of these treatises been completed, had they been translated and given to the public when the notice of mathematicians was first drawn to the attainments of the Hindus in astronomy and in sciences connected with it, some additions would have been then made to the means and resources of algebra, for the general solution of problems, by methods which have been re-invented or have been perfected in the last age."[1]

It is thus evident from what Mr. Colebrooke shows that the Hindu literature even in its degenerate state, and when so few works are extant, contains mathematical works that show an advance in the science in no way behind the latest European achievements!

As an instance of the remarkable and extensive practice and cultivation of mathematics in India may be cited the case of a problem from Lalita Vistar. Mons. Waepcke,[2] indeed is of opinion that the account in the Lalita Vistara problem solved by Buddha on the occasion of his marriage examination, relative to the number of atoms in the length of a Yojana,

1. Colebrooke's Miscellaneous Essays, Vol. II p. 419.

It may, however, be said that in some quarters, the genuineness of the independent solution of the problems mentioned above, and the discovery of methods similar to those of the Hindus by modern Europeans have been doubted, and such doubts may well be excused, considering the extensive intercourse that has existed between India and Europe for a long time past.

2. Mem Surla propagation des chiffres Indiens, Paris, 1863, pp. 75-91.

is the basis of the "Arenarius" of the celebrated scientist Archimedes.

The credit of the discovery of the principle of differential calculus is generally claimed by the Europeans. But it was known to the Hindus centuries ago. Bhaskaracharya, one of the world's greatest mathematicians, has referred to it in various places.

Mr. Spottiswoode says: "It must be admitted that the penetration shown by Bhaskaracharya in his analysis is in the highest degree remarkable, that the formula which he establishes, and his method, bear more than a mere resemblance—they bear a strong analogy—to the corresponding process in modern mathematical astronomy; and that the majority of scientific persons will learn with surprise the existence of such method in the writings of so distant a period and so remote a region!" [1]

Mr. Lethbridge says: "" Bhaskaracharya is said to have discovered a mathematical process very nearly resembling the differential calculus of modern European mathematicians." [2]

Dr. Ray however, discusses the whole question and shows that Bhaskaracharya not only knew the principle but applied it to astronomy. He says: "The astronomical Truti of time measures about the thirty-four thousandth part of a second. This is of special value in determining the exact character of Bhaskara's claim to be regarded as a precursor of Newton in the discovery of the principle of the differential calculus, as well as in its application to astronomical problems and computations. This claim, as I proceed to show, is absolutely established. It is indeed far stronger than Archimedes's to the conception of a rudimentary process of integration." [1] Dr. Ray then shows that Mr. Spottiswoode's error in thinking that Bhaskara's method is only an analogous one but is not the differential calculus itself, is due to the insufficiency of data supplied to him for his opinion."

Dr. Ray also remarks "I may add en passant that Bhaskara's formula for the computation of sines also implies his use of the principle of the differential calculus." [2]

1. J. R, A. S., Vol. XVII.
2. School History of India, Appendix A, p. ii

1. History of Hindu Chemistry, Vol II, pp. 159, 160.
2. Ibid, p. 163.

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HINDUISM

(Continued from last issue.)

19. On most fundamentals, the distinctness of the Soul from the body, the insignificance of man before God, Karma and Rebirth, the authority of the Vedas etc., Varnasrama-Dharma, the performance of duty in a selfless manner, devotion to God, leading a virtuous life etc., all the schools speak with one voice.

20 If so far the note has given a confused account, it is because the subject is too wide and complex. It would have been improper to have expounded just one school and misled the reader into thinking that the whole of Hinduism had been covered.

21 With this background, we may now see the essentials of two schools, viz. those of Sankara and Ramanuja. According to Sankara, the world is not real, though it is real in a practical sense. The true reality—God or Brahma, is pure knowledge without a knower or known, where there is only an undifferentiated Absolute. Salvation consists in realizing identity of the individual soul with the Supreme. The individuality of souls is based on illusion. As the result of Avidya, which is without origin and obscures Reality, the world is seen as material, with individual souls and an Iswara. A life of intelligent virtue leads one to seek a guru, who after thoroughly testing him teaches him the knowledge of Brahma, which is to realize his (the disciple's) identity with the Supreme—the Jniversal soul. He is a Jivanmukta after realizing this, and becomes finally free when the body is cast off. In the phenomenal world, with its limited practical reality, there is not much difference between Sankara and Ramanuja; but they differ as to the emphasis respectively on Karma, Bhakti and Jnana, also as to the nature of Sannyasa or renunciation. The metaphysics of Sankara is close to that of one of the Buddhist schools (Yogachara), so that his critics call him a covert Buddhist.

22 Ramanuja finds the world to be real. Even illusions and dreams are real, though they may be contradicted by better knowledge. God is both transcendent and immanent. Just as the individual soul has a material body subservient to it, the Supreme has all the souls plus Matter as His Body. The two latter are adjuncts of His. The three are indivisible; but He is the master, and He and the Souls do not change, while all the time Matter changes. Every word used by us ultimately refers to the Supreme; for the adjunct must rest in the substantive. Good Karma in past lives creates the urge for Liberation. When man realizes that he has lost his inherent privilege of service to Him (to humanity), God responds and directs him to a guru who, after testing him, teaches him the way to salvation, which is either through Bhakti (reached in turn through Karma done selflessly, and jnana—right knowledge) or Prapatti or Saranagati, absolute surrender to Him. Bhakti is not open to Sudras as it requires yogic practices, and it is also slow in result, which may come at the end of this life, or after some more lives so as to work off Prarabdha Karma. Prapatti is quicker in results as Liberation is at the end of this life or may come even at once if so desired. After Liberation the soul is in a state of permanent service to God in Vaikuntha, the world of freedom. It is a world of God and freed souls only.

23 The above is no doubt too sketchy to be accurate, but it will give the broad outlines of the ... schools.

24 Most of what the West takes to be Buddhist ethics, viz., compassion, Ahimsa etc. are common to all Hindu schools and

even to Jains. There is so much in common between the Buddha's teachings and Vaishnavite ideas, that Hindus (not Buddhists) rank him as an incarnation of Vishnu who, as in some other incarnations deliberately misled men in order to bring them back to the right path. The point is that Buddhism and Jainism are atheistic or nihilistic forms of Vaishnavite ethics.

25 It is axiomatic among all Hindu schools and even others that Matter is always evolving, that the universe is dissolved, reformed and reanimated periodically, that Matter alone changes and not souls. The latter are merely entangled in the evolution of Matter as a result of Karma. There has, therefore, been no occasion for dispute between Science and Religion in India at any time. The details of cosmic development which vary slightly between the different schools neither agree nor disagree with the results of modern science. They proceed in an entirely different manner postulating subtle elements and qualities corresponding to human senses and involving permutations and combinations in different ways and at different states. The present knowledge about the constituents of the atom does not help us to check the correctness of these speculations.

26 The non-Vedic and the non-Vedantic schools are not to be despised. All of them, Mimamsa, Sankhya, Vaiseshika, Jainism and Buddhism, have made immense contributions to thought, in Logic and Epistemology. The thoroughness of their investigations and the depth of their observations and reasoning are not surpassed by the highest levels of philosophical or scientific reasoning today.

27 In spite of the deep differences in certain respects between the different schools it is a rule with every school that other schools must not be ridiculed. There are many ways to God; and each school considers that other ways than its own are either longer or more difficult. Or it may be that a person, in accordance with his Karma, is not yet ready for the better teaching which he will receive when he is ready, perhaps in a future life.

28 It must be frankly admitted that Hindu culture, essentially religious, is at a low ebb today. It must also be admitted that a culture which successfully resisted over many centuries the full effects of Islam and of Christianity despite the powerful political backing of those religions has so suddenly wilted in the last hundred years or less. The immediate cause is two-fold; (a) the advent of modern industrialization with its (not inevitable but usual) hedonistic values, and (b) the British system of education (inspired by Macaulay), which not only despised indigenous culture (with no knowledge of it) but placed an incredibly disproportionate premium on English education. While a pandit whose knowledge, immensely superior to that of a D. Sc. or D. C. L., could not eke out a livelihood, a school boy with a smattering of English could earn more than a competence, and if of more than average ability, a lucrative position The result was that the sons of pandits abandoned their traditional learning and took to English education, so that Sanskrit learning (in which language most of the religious and philosophical works are written) languished.

29 The ultimate cause of course is weakness of character in forsaking a life of plain living and high thinking and taking to a life of ease and shallowness. Our old books and traditions are still there, and their value will not be reduced by not being read or followed. But a time will come before long when they will be read and followed with advantage not only to India but to the whole world!

The Rationalist

HINDU SUPERIORITY

(Continued from last issue.)

ARITHMETIC

Mrs. Manning says: "Compared with other ancient nations, the Hindus were peculiarly strong in all the branches of arithmetic."[1] Professor Weber, after declaring that the Arabs were disciples of the Hindus, says: "The same thing (i.e, the Arabs borrowed from the Hindus) took place also in regard to algebra and arithmetic in particular, in both of which it appears the Hindus attained, quite independently, to a high degree of proficiency." Sir W. W. Hunter also says that "the Hindus attained a very high proficiency in arithmetic and algebra independently of any foreign influence."[2]

The English mathematician, Prof Wallace, says: "The *Lilavati* treats of arithmetic, and contains not only the common rules of that science, but the application of these to various questions of interest, barter, mixtures, combinations, permutation, sums of progression, indeterminate problems, and mensuration of surfaces and solids. The rules are found to be exact and nearly as simple as in the *present state* of analytical investigation. The numerical results are readily deduced, and if they be compared with the earliest specimens of Greek calculation, the advantages of the decimal notation are placed in a striking light."[1] It may however, be mentioned that *Lilavati*, of which Professor Wallace speaks, is a comparatively modern manual of arithmetic; and to judge of the merits of Hindu arithmetic from this book is to judge of the merits of English arithmetic from Chamber's Manual of Arithmetic.

It may be added that the enormous extent to which numerical calculation goes in India, and the possession by the Hindus of by far the largest table of calculations, are in themselves proofs of the superior cultivation of the science of arithmetic by the Hindus.

MEDICINE

The science of medicine, like other sciences, was carried to a very high degree of perfection by the ancient Hindus. Their great powers of observation, generalization and analysis, combined with patient labour in a country of boundless resources, whose fertility for herbs and plants is most remarkable, placed them in an exceptionally favourable position to prosecute their study of this great science. Owing, however, to the destruction of a great part of Sanskrit literature, it is impossible to form an accurate estimate of the high proficiency attained by the Hindus in this important science. Unlike philosophy and grammar, on which subjects ancient works still extant furnish sufficient material to enable one to form a correct judgement of their pre-eminence in those branches of learning. medicine is a practical science which has long been neglected, owing to a variety of causes.

Lord Ampthill, Governor, (February 1905) said at Madras: "Now we are beginning to find out that the Hindu Shastras also contain a Sanitary Code no less correct in

1. Ancient and Mediæval India, Vol. I p. 374
2. Imperial Gazetteer, India, , p. 219.

1. Edinburgh Review, Vol. 29, p. 147.

principle, and that the great law-giver, Manu, was one of the greatest sanitary reformers the world has ever seen!"

Professor Wilson says: "The Ancients attained as thorough a proficiency in medicine and surgery as any people whose acquisitions are recorded. This might be expected, because their patient attention and natural shrewdness would render them excellent observers, whilst the extent and fertility of their native country would furnish them with many valuable drugs and medicaments. Their diagnosis is said, in consequence, to define and distinguish symptoms with accuracy, and their Materia Medica is most voluminous."[1]

Sir William Hunter has the following on the scope of Indian medicine: "Indian medicine dealt with the whole area of the science. It described the structure of the body, its organs, ligaments, muscles, vessels and tissues. The Materia Medica of the Hindus embraces a vast collection of drugs belonging to the mineral, vegetable and animal kingdoms, many of which have now been adopted by European physicians. Their pharmacy contained ingenious processes of preparation, with elaborate directions. Much attention was devoted to hygiene, regimen of the body, and diet."[2]

1. Wilson's Works, Vol. III, p. 269. "Materia Medica," says Weber, "generally appears to have been handled with great predilection."—Indian Literature, p. 270.

2. Imperial Indian Gazetteer, p. 120.

Mr. Weber says: "The number of medical works and authors is extraordinarily large."[1]

The Ayur-Veda is the oldest system of medicine in the world. The great Hindu physician, Dhanwantari[2] imparted to his pupil Susruta the knowledge embodied in the work that goes by his name. Charaka states that "originally the contents of his own works were communicated by Atreya Muni to Agnivesa, and by him to Charaka, who condensed where it was too prolix, and expanded where it was too brief." Susruta and Charaka are now the two most important and well known works extant on Hindu medicine

1. Weber's Indian Literature, p. 269.

2. The name of this great man, Dhanwantari, has become a by-word for an "adept" His name is always pronounced before taking medicine in Rajputana, in consequence of the popular belief that his prescriptions are infallible.

(To be continued.)

TIP FOR OUR STRIKE-LEADERS

When an African trade union of railway workers called a strike, its members, new to this sort of action, ignored their union's decision and carried on with their work. The union leaders called in a witch doctor who proclaimed a curse on each and every locomotive. This was 100 per-cent effective; no one went near a locomotive until, when the strike was settled, the witch doctor was called in again to lift the curse!

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦—೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

A PERSONALITY TEST

Your Conversation

1. Do you find it difficult to express yourself?
2. Are you nervous of addressing strangers?
3. Do you get the worst of arguments?
4. Does your voice grow louder when you are angry or excited?
5. Do you say "I understand", when you don't?
6. Do you wish your vocabulary were more extensive?
7. Do you preface your remarks with "er-er" or some similar meaningless noise?
8. Do you interrupt others?
9. When you are telling a story, or giving an opinion, do your listeners appear bored?
10. Do you get in the "last word"?

Your Appearance

1. Do you wish you were better-looking than you are?
2. Do you feel "small" and self-conscious at the barber's or hairdresser's?
3. Are you envious of smartness of appearance in others?
4. Do new clothes make you feel self-conscious?
5. When you buy new clothes is cheapness the deciding factor?
6. Are you accused of having poor taste?
7. When you undress do you fling your clothes down anywhere?
8. Do you look in the mirror with disgust?
9. Do you feel ugly and shabby in company?
10. Do you console yourself with the thought that "beauty is only skin deep"?

The Opposite Sex

1. Do you blush easily?
2. Does the close proximity of a good-looking member of the opposite sex make you feel clumsy and ineffective?
3. When shaking hands with a stranger do you feel that your hands are warm and moist?
4. Do you feel that love scenes on films are impossible for ordinary people?
5. Are your eyes restless and shifty?
6. When seeing a beautiful woman or handsome man do you say to yourself "I wish that were me"?
7. Do you think that Love is a myth?
8. Do you dislike dancing?
9. Do you envy the success of others with the opposite sex?
10. Do you put on a forced and artificial air to create an impression?

Your Job

1. Do you feel you have chosen the wrong sort of occupation?
2. Is Monday your worst day of the week?
3. Do you look on overtime work as a bore?
4. Are you frightened of your boss?
5. Do you consider you are insufficiently paid?
6. When reprimanded, do you feel sulky?
7. Do you scamp your work?
8. Do you find it difficult to get your orders carried out?
9. Are you a "yes-person"?
10. Do you lack confidence in your own ability?

(To be continued.)

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A PERSONALITY TEST

(Continued from last issue.)

Your Home

1. Do you prefer going out to staying at home?
2. Do other homes seem more comfortable than your own?
3. Do you put off doing odd jobs?
4. Do you begrudge money spent on decorating and furnishing?
5. Do you grumble at being asked to light fires or do similar chores?
6. Does a quiet evening at home bore you?
7. If you are married, do you wish you weren't?
8. Does the noise of children annoy you?
9. Do you prefer restaurant to home food?
10. Do you feel frustrated by the daily round?

Your General Health

1. Do you find it difficult to get up?
2. Is your breakfast-appetite poor?
3. Do you catch colds easily, and find it difficult to get rid of them?
4. Do you drink more than is good for you?
5. Do you smoke more than is good for you?
6. Does the thought of strenuous physical exercise appal you?
7. Are you a patent medicine addict?
8. Does the sight of an obviously robust person inspire you with a feeling of envy?
9. Are you terrified of going to the dentist?
10. Do you wish your physique were better?

Your Family

1. Are you ashamed of your parents?
2. Do you think you have had the wrong kind of upbringing?
3. If you are married, do you bicker at home?
4. Do you try to get your own way?
5. Do you neglect writing to relatives?
6. Of some relative who has done very well do you like saying, "So-and-so is my cousin"?
7. Do you shun responsibility?
8. If you have children, do you find it difficult to control them?
9. Do elderly people bore you?
10. Do you wish you could do as you like?

Your Character

1. Do you find it easy to tell a lie?
2. Do you gossip maliciously?
3. If you are given too much change, do you keep it?
4. Do you flatter, instead of giving your real opinion?
5. Are you intolerant of other people's views?
6. Does the suffering of others leave you cold?
7. Do you admire successful criminal exploits?
8. Are you nervous of policemen?
9. Are you quick-tempered?
10. In anger do you feel an irresistible urge to use physical force?

You and Money

1. Do you live above your income?
2. Do you leave bills unpaid as long as you can?
3. Do you borrow money?

4. On flag days, do you avoid contribution ?

5. Do you like to appear wealthy ?

6. Do you grudge money spent on others ?

7. Do you find it difficult to keep account of your finances ?

8. Do you let tomorrow take care of itself ?

9. Do you neglect to put a bit by for a rainy day ?

10. Do you think money is everything ?

YOU AND YOUR COUNTRY

1. Do you neglect to use your vote ?

2. Do you grumble at rates and income-tax ?

3. Do you think the country is going to dogs ?

4. Do you spread rumours ?

5. Do you consider that if the country needs you it should come and get you ?

6. Do you think politics a bore ?

7. Do you wish you were of another nationality ?

8. Do you think that by paying rates and income-tax you are absolved from all further duties to your district and country ?

9. Do you refuse to volunteer for unpaid national duties ?

10. Do you belittle such efforts by others ?

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
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USEFUL ARROW

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So Harold Groves, a laboratory assistant and an expert archer, tied some fishing line to the tail of an arrow and shot it across the canyon !

The rest was easy !

* * *

" Hardening of the heart ages people more quickly than hardening of the arteries."

* * *

Vice-Admiral Rickover, analysing why the U.S. Congress goes steady on funds for education but spends thousands of millions of dollars on armaments : " If the Russians announced today that they were going to send a man to hell, there would be at least two government agencies before the Appropriations Committee of Congress tomorrow, with their public-relations men, asking for money on the grounds that we've got to get there first ! "

* * *

An epigrammist's observations after a trip to Europe : " In England anything is permitted that is not forbidden. In Germany everything is forbidden that is not explicitly permitted. In France everything is permitted, even what is officially prohibited. And in Russia everything is forbidden, even what is properly permitted ! "

* * *

In India it is a mixture of all these.

The Rationalist

HINDU SUPERIORITY

(Continued from last issue.)

The chief distinction of the modern European science of medicine is surgery. But even in surgery, as will be clear from the following quotations, the ancient Hindus attained the highest proficiency.

Mr. Weber says: "In surgery, too, the Indians seem to have attained a special proficiency, and in this department European surgeons might, perhaps, even at the present day, still learn something from them, as indeed they have already borrowed from them the operation of rhinoplasty." [1]

Prof. Macdonell says: "In modern days European surgery has borrowed the operation of rhinoplasty, or the formation of artificial noses, from India, where Englishmen became acquainted with the art in the last century." [2]

"Their surgery" says Elphinston, "is as remarkable as their medicine." [3] Mrs. Manning says: "The surgical instruments of the Hindus were sufficiently sharp, indeed, as to be capable of dividing a hair longitudinally." [4]

Dr. Sir W. W. Hunter says: "The surgery of the ancient Indian physicians was bold and skilful. They conducted amputations, arresting the bleeding by pressure, a cup-shaped bandage and boiling oil; practised lithotomy; performed operations in the abdomen and uterus, cured hernia, fistula, piles; set broken bones and dislocations; and were dexterous in the extraction of foreign substances from the body. A special branch of surgery was devoted to rhinoplasty, or operation for improving deformed ears and noses and forming new ones, a useful operation which European surgeons have now borrowed. The ancient Indian surgeons also mention a cure for neuralgia, analogous to the modern cutting of the fifth nerve above the eyebow. They devoted great care to the making of surgical instruments and to the training of students by means of operations performed on wax spread on a board or on the tissues and cells of the vegetable kingdom, upon dead animals. They were expert in midwifery, not shrinking from the most critical operations, and in the diseases of women and children. Their practice of physic embraced the classifications, causes, symptoms and treatment of diseases, diagnosis and prognosis. Considerable advances were also made in veterinary science, and monographs exist on the diseases of horses, elephants, etc." [1]

The author of the History of Hindu Chemistry says: "According to Susruta, the dissection of dead bodies is a sine qua non to the student of surgery, and this high authority lays particular stress on knowledge gained from experiment and observation." [2]

Dr. Seal says: "That the Hindus practised dissection on dead bodies for purposes of demonstration——Post mortem operations as well as major operations in obstetric surgery (the extraction of the foetus, etc.) were availed of for embryological observations."

A word with regard to the Veterinary Science. Mr. H. M. Elliot says: "There is in the Royal library at Lucknow a work on

1. Weber's Indian Literature, p. 270.
2. History of Sanskrit Literature, p. 427.
3. History of India, p. 145.
4. Ancient and Mediæval India, Vol. II, p. 346.

1. Indian Gazetteer, "India", p. 220. See also Weber's Indian Literature, p. 270.
2. History of Hindu Chemistry, Vol. I, p105.

veterinary art, which was translated from the Sanskrit by order of Ghayas-ud-din Muhammad Shaw Khilji.

This rare book, called Kurral-ul-mulk, was translated as early as A.H. 783-1381 A.D., from an original, styled Salotar, which is the name of an Indian who is said to have been a Brahman, and tutor of Susruta. The Preface says that the translation was made "from the barbarous Hindi into the refined Persian, in order that there may be no more need of a reference to infidels." The book is divided into eleven chapters and thirty sections.

Chapter	I	On the breeds and names of horses	4 sections.
,,	II	On their odour, on riding and breeding	4 ,,
,,	III	On stable management, and on wasps building nests in a stable	2 ,,
,,	IV	On colour and its varieties	3 ,,
,,	V	On their blemishes	3 ,,
,,	VI	On their limbs	2 ,,
,,	VII	On sickness and its remedies	4 ,,
,,	VIII	On bleeding	4 ,,
,,	IX	On food and diet	2 ,,
,,	X	On feeding for the purpose of fattening	2 ,,
,,	XI	On ascertaining the age by the teeth	1 ,,

The precise age of this work is doubtful, because, although it is plainly stated to have been translated in A.H. 783, yet the reigning prince is called Sultan Ghaias-ud-din Mohamed Shaw, son of Mahamud Shaw, but there is no king so named whose reign corresponds with that date. If Sultan Ghaias-ud-din Tughlak be meant, it should date sixty years earlier, and if the king of Malva, who bore that name, be meant, it should be dated one hundred years later; either way, it very much precedes the reign of Akbar. [1]

The translator makes no mention in it of the work on the same subject, which had been previously translated from the Sanskrit into Arabic at Baghdad, under the name of Kitab-ul-Baitarat. [2]

Professor Weber says: "In the Vedic period, animal anatomy was evidently understood, as each part had its own distinctive name." He also says: "The chapter of Amarkosha on the human body and its diseases certainly pre-supposes an advanced cultivation of medical science." [1]

Professor Wilson says: "There is a very large body of medical literature in Sanskrit, and some of the principal works are named by Arabic writers as having been known and translated at Baghdad in the ninth century. These works comprise all the branches of medical science, surgery included, and contain numerous instances of accurate observation and judicious treatment."

(To be continued.)

1. "It is curious, that without any allusion to this work, another on the veterinary art, styled Salotari, and said to comprise in the Sanskrit original 16,000 slokas, was translated in the reign of Shahjahan, 'when there were many learned men who knew Sanskrit,' by Sayyad Abdullah Khan Bahadur Firoz Jung, who had found it among some other Sanskrit books, which during his expedition against Mewar, in the reign of Jahangir, had been plundered from Amar Singh, Rana of Chitor. It is divided into twelve chapters, and is more than double the size of the other."

1. Elliot's Historians of India, part I, pp. 263, 264.
2. Weber's Indian Literature, p. 267.

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LABOUR IN RUSSIA

Touring London Airport during his visit to Britain, Khrushchev is reported to have commented upon the great size of the terminus and to have asked how many people it employed. Informed by the airline executive escorting him that there were between 3,000 and 4,000 employees, he enquired about the number of hours per week worked by each person.

"Thirty-four hours," replied the executive.

"Ah, this is bad," said Khrushchev. "In Moscow our men work 64 hours every week, every man."

"That would be wonderful for us here," said the man. "But if we attempted to suggest such hours we would find ourselves in the middle of a major strike. You see, some of our workers are Communists."

THE TEACHER

Shortly after moving to a new house, I met a former neighbour, a retired algebra teacher. I invited her to visit us and suggested that she write down our house number —24361—as it was hard to remember.

"Why, that's easy to remember!" she replied. "It's two dozen and 19 squares."

X.

THE STUDENT

My cousin was undaunted by his mediocre marks at school. When a college application form asked for his position in his class, he wrote: "Top three-quarters."

THE PREACHER

A preacher used as his text the story of Ananias and Sapira, who told a lie to God and were struck dead. The old preacher roared, "God doesn't strike people dead for lying, as He used to. If He did, where would I be?" When his audience sniggered a bit, he roared back, "I will tell you where I would be. I would be right here preaching to an empty house!"

ARGUMENT ABOUT GOD

A favourite argument of those who disagree with the idea of a purposeful God is to point to all the evil in the world. How can a benevolent God," they ask, "permit so much badness to exist and to flourish?"

I always like to answer this question by turning it inside out and confronting these people with what I call "the problem of good." How do they account for the existence of so much good in the world? How is it that man, who only a few thousand years ago was on the level of the beasts, has risen to the heights of love, unselfishness and self-sacrifice? Why should he lay down his life for his friend? Why should he sacrifice his welfare for o hers? Why has the history of humanity been so illuminated by heroes and martyrs who have willingly died for an idea greater than themselves?

We tend to take for granted the virtues of mankind and excoriate its vices. But why should mankind have any virtues at all beyond those of the scorpion or the spider? We have far more cause for rejoicing at God's goodness than for reviling man's imperfection.

THE MYSORE UNIVERSITY

The reported remarks of the Chancellor-on-leave regarding the Heroshima-like human sacrifice that the University has perpetrated, are blood-curdling. We know he got 5 medals,—of course without grace-marks! Even now students who could use influences similar to his, have got first classes or passes! And if his audiences gave him marks for the lectures that he read during his tours, we dare say he would get ungraced passing marks!

But how can he defend his teaching University which fails 80 per cent of the students, blighting the careers of 30000 or 40000 young men and women of the nation, and spreading anxiety and gloom in 20000 or 30000 homes? It is reminiscent of Hidimbasura and Bakasura who threw whole towns into mourning!

The Chancellor ought to realise that a teaching University which makes 80 per cent fail does not deserve to exist, and does not deserve autonomy. And a Governor is to be concerned with the future of the thousands who are left behind like the dead on the battle-field!

Grace-marks are not begged for by anybody. Grace-marks are an easy way of reducing the evil. The proper way is revaluation. Callous remarks are no answer to the wronged public.

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Provoked students are a mighty force even in peace. They kicked out Menderez! They threw out Kishi! They banned Eisenhower!

We hope that the Chancellor and the University will rectify the mischief quickly.

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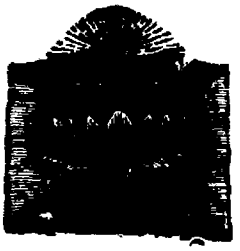

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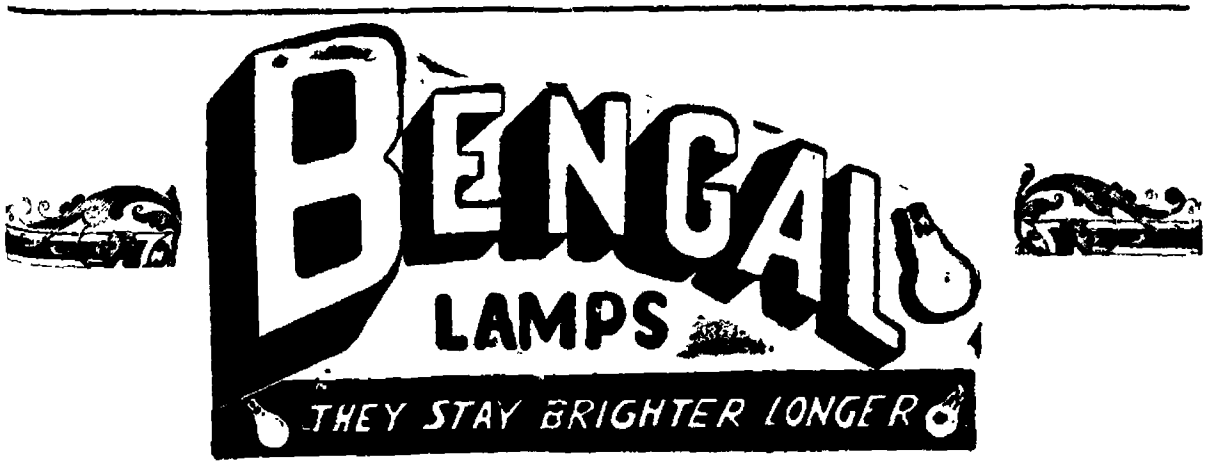

HINDU SUPERIORITY

MEDICINE

(Continued from last issue.)

The Hindus have, through this branch of knowledge, as through many others, been the benefactors of humanity; for, Hindu medicine is the foundation upon which the building of the European medical science has been constructed. His Excellency Lord Ampthill, the late Governor of Madras, while declaring open the Madras King Institute of Preventive Medicine, said: "The people of India should be grateful to him (Col. King) for having pointed out to them that they can lay claim to have been acquainted with the main principles of curative and preventive medicine at a time when Europe was still immersed in ignorant savagery. I am not sure whether it is generally known that the science of medicine originated in India, but this is the case, and the science was first exported from India to Arabia and thence to Europe! Down to the close of the seventeenth century, European physicians learnt the science from the works of Arabic doctors; while the Arabic doctors many centuries before had obtained their knowledge from the works of great Indian physicians such as Dhanwantari, Charaka, and Susruta. It is a strange circumstance in the world's progress that the centre of enlightenment and knowledge should have travelled from East to West, leaving but little permanent trace of its former existence in the East."

Sir W. Hunter says: "The Hindu medicine is an independent development. Arab medicine was founded on the translations from the Sanskrit [1] treatises made by command of the Khalif of Baghdad (950-960 A.D.). European medicine down to the 17th century was based upon the Arabic, and the name of the Indian physician, Charaka, repeatedly occurs in Latin translations of Avicenna (Abu Sina), Rhazes (Abu Rasi), and Serapion (Abu Sirabi).

Prof. Macdonell says: "The effect of Hindu medical science upon the Arabs after about 700 A.D. was considerable, for the Khalif of Baghdad caused several books on the subject to be translated," [2]

Mrs. Manning says: "The medical works of India had already attained world-wide celebrity when the Khalif of Baghdad collected the greatest works and summoned the most learned scientific men of their era to give brilliancy to Baghdad as a seat of learning." She adds: "It is impossible to exhibit India's ancient science to Europeans unacquainted with Sanskrit or not having access to the native medical libraries, in which we understand many medical works are withheld from Europeans!" [3]

In support of the fact that Hindu medical works were largely translated by the Arabs, and that these translations formed the nucleus of their science, and that after being translated into European languages they formed the back-bone of the European science of medicine, the following fact may be cited:—

Barzouhyeh, a contempory of the celebrated Sassanian king. Noshberevan (A.D. 531-572), visited India to acquire proficiency in Indian sciences. [3]

According to Professor Sachau, the learned translator of Alberuni, "some of the books that had been translated under the Abbaside Caliphs were extant in the library of Alberuni, when he wrote his

1. Osoma de Koroe was the first to announce that the Thibetan Tanjur contains among others translations of Charaka, Susruta and Vagbhata.

1. Sanskrit Literature, p. 327.
2. Ancient and Mediæval India, Vol. I. pp. 353, 354.
3. History of Hindu Chemistry, Introduction, p. 76.

'India' the Brahma Siddhanta or Sindhind.....the Charaka in the edition of Ali Ibu Zain and the Panchataatra, or Kalila Damna." [1]

Almansur or Almanzar, who removed his seat from Damascus to Baghdad between 753 and 774 A D., caused translations to be made from the Sanskrit of medical scientific works among which we find particularised a tract upon poisons by Shank (meaning Charaka) and a treatise on medicine by Shashrud [2] (meaning Susruta).

Mrs. Manning says: "Later Greeks at Baghdad are found to have been acquainted with the medical works of the Hindus, and to have availed themselves of their medicaments." [3] We learn with interest that Serapion, one of the earliest of the Arab writers, mentions the Indian Charaka praising him as an authority in medicine, and referring to the myrabalans as forming part af Charaka's prescriptions." [4]

Rahzes was a greater physician than Serapion. He lived at Baghdad with Al Mansur. He wrote twelve books on chemistry. On two occasions, Rhazes refers to the "Indian Charaka" as an authority for statements on plants or drugs. [5]

Another celebrated medical man is Avicinna (Abu Ali Sina), called Sheikh Rais, or the prince of physicians, who succeeded Rhazes. He was the most famous physician of his time. He translated the works of Aristotle, and died in 1036 A.D. In treating of leeches, Avicinna begins by a reference to what "the Indians say," and then gives nearly the very words of Susruta, describing the six poisonous leeches, amongst which are "those called krishna or black, the hairy leech, that which is variegated like a rainbow etc." [1]

Sultan Firoz Shaw, after capturing Nogarkot, had the Sanskrit medical works found there translated into Arabic by Ayazuddin Khalid. [2]

In the reign of Harun-ul-Rashid, the Hindu medicine was not only valued by the Arabs, but Hindu physicians were actually invited to Baghdad, and they went and resided in his court. For this information we are indebted to Abu Osaiba, whose biographies are quoted by Prof. Deitz in his Analecta Medica, [3] Wustenfeld, Rev. W. Cureton, [4] Flu Muller.

Abu Osaiba states that Manka was Hindu, eminent in the art of medicine and learned in Sanskrit literature. He made a journey from India to Iraq, cured the Khalif Haran-ul-Rashid of an illness, and translated a work on poison by Charaka from Sanskrit into Persian. Another Hindu doctor named Saleh has also been eulogised by Abu Osaila. He was, it is said, one of the most learned amongst the Hindus, and greatly skilled in curing diseases according to the Indian mode. He lived in Iraq during Harun's reign. He travelled to Egypt and Palestine, and was buried when he died in Egypt.

1. Alberuni's India, by Professor Sachau.
2. Colebroke's Algebra of the Hindus Vol. II, p. 512. That Charaka should be changed by Arabic writers into Sarak, Susruta into Susrud, Nidana into Badan, Astanga into Asankar, and so forth. need not at all surprise us. Such transformations can well be explained on phonetic principles. Moreover, one must remember that the Indian works translated into Arabic were sometimes derived from pre-existing Pehlvi versions, and in the migrations through successive languages the names often got frightfully disfigurd.
3. Ancient and Mediæval India, Vol. I, p. 359.
4. Royle's Anciest Hindu Medicine, p. 36.
5. See Royle, p. 38.

1. Royle's Ancient Hindu Medicine, p. 38.
2. Max Muller's Science of Language, p. 167.
3. Leipsic Edion of 1833, p. 124.
4. Journal of the R. A. Society, Vol. VI, pp. 106-115.

The Rationalist

GOVERNOR ON VEDAS

Dr. B Ramakrishna Rao, Governor of Kerala, has emphasised the need for revival of ancient Vedic culture and Vedic learning which made one realise himself and also realise one's identity with the universe.

"In the context of what we are passing through in the world today, it is absolutely necessary that we should maintain and preserve our dharma, the basis of which is universal brotherhood. The unity of the universe cannot be expressed in better words than what is taught by our Upanishads," the Governor said.

The Governor was replying to an address of welcome, presented to him on June 20, by the Veda Rasika Sangham, an institution started under the auspices of the local Brahmana Samooham two years ago, for the maintenance and preservation of Vedic culture and learning.

The address was read by Mr. A. Ananthakrishna Aiyer, president of the Sangham, at a special function.

Earlier, the Governor was offered Poornakumbham to the recitation of passages from Vedas and Upanishads by Brahmin priests as a mark of respect.

Mr. Ananthakrishna Aiyar, in his address of welcome, said that the Vedas were the foundations of dharma and the dharma was a guide to all persons in life.

The Governor said that Kerala State had been fortunate in the preservation of the ancient Vedic culture and learning because the Maharajas of Cochin and Travancore, who ruled the two areas of the State, by tradition and by their own culture, thought it their duty to maintain their old dharma and the basis of that dharma intact and in its purity. Many of the Maharajas of the two former States were themselves scholars of great eminence and as such they took keen and personal interest in the maintenance of Vedic culture and dharma.

Now that the days of Maharajas were over, the working of preserving and continuing the Vedic studies would have to be taken up by the public in general and the educated people in particular, who should extend their patronage to the Vedic forms of learning in the same manner as to modern learning!

Dr. Ramakrishna Rao disclosed that after coming to Kerala as Head of the State, he had begun to learn Yajur Veda under an eminent Vedic pandit in Trivandrum.

Dr. Rao said that he had only just tried to learn the first six anuvakas of Yajurveda and had not yet been able to get them by heart. During the strenuous times that they went through it was not possible for him to devote greater attention to this part of swadhyaya (self-learning.)

The Governor said that he hoped to continue his study of Vedas in the State of Uttar Pradesh where he was going as Governor. "I hope to acquaint myself with the great pandits and personalities of Uttar Pradesh and try to derive the benefit of Vedic learning which I have begun here," he said.

The knowledge that our ancient culture gave was one which could be imbibed by perseverance, the Governor said. He added: "We have therefore, once more to recover

ourselves and recapture that old glory which we have lost and on which our culture entirely depends. If we realise and learn to live that life we are certainly bound to prosper. That does not mean that we should not engage ourselves in other activities calculated to the advancement of our material prosperity."

The world might have progressed very much in various fields of activities, the Governor said. Scientific and technological advances had enabled man to achieve what is claimed the conquest of nature. But, he said, those who thought deeply about it were conscious of the insignificance of human intellect.

The Governor said that they in India had things of great value to contribute, and that was what they were doing to-day through their ancient culture for the preservation of dharma in the world.

The Governor wished success to the Veda Rasika Sangham in its mission for the propagation and preservation of the learning of Vedas.

SRI RAMANUJA

To

The Editor,
'Rationalist' Mysore.

Sir,

In your pamphlet on Sri Ramanuja whose birthday was celebrated on 1-5-60 you say, 'But while the devotees of Shankara rejoiced to celebrate his birthday, the followers of Ramanuja have unashamedly let it pass as though in mourning silence'. Your censure is quite justified, but should extend to the persons in charge of the A-I-R. Bangalore.

On 6-4-60, quite before the birthday of Ramanuja and Shankara I wrote to the Director A.I.R. Bangalore to put on the air at least a 5 or 10 minutes, feature on Ramanuja on his birthday, as I had noticed in the previous years that they allot some hours for programmes on Shankara while they do not so much as mention the name of Ramanuja. The Director's reply regretting his inability to do that is most callous. Please see his reply in original enclosed herewith. How could such persons be in charge of an institution like the A I.R? It is more appropriate that the A. I. R. Bangalore should feel ashamed!

Yours Faithfully,
Bangalore. M. N. SRINIVASAN.
B,SC. HONS., LL.B.

* * *

It is a pity that the A.I.R. was so remiss!
Ed.

Review in the "Hindu", Madras:

SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State."

FOOD

War has made seaweed—eaten in many forms in different parts of Britain—a familiar food to many people who had never heard of it as a food before. Dulse, a species of small, smooth leaved seaweed, is eaten uncooked by the Scots. In some parts of England it is served with roast mutton or as a savoury on toast. "Seaweed bread" sometimes called "laver bread," is popular on the Welsh coast.

One American authority declared recently that the world is foolish to rely so much on wheat supplies, as there are equally good crops to be harvested from the sea! There was enough nutritious vegetation grown in the Sargassa Sea alone to feed all Europe, he said, if only it were harvested and prepared for human consumption.

Seaweed is a valuable food, containing silica, lime, potash, nitrogen and carbon. There is seaweed to be had for the asking on any seashore. But take the seaweed that is washed up, don't tear it from rocks.

It is important to remember that the growth of seaweed on rocks prevents coastal erosion.

* * *

Why hasn't our Mr. S. K. Patil thought of it?

FACING TROUBLE

"The Masquerade" by Ella Wheeler Wilcox (1853-1919) broght hope and comfort to millions of unhappy men and women, not only in America, the land of her birth, but in all lands where the English tongue is spoken. She was a prolific writer. For many years she wrote two poems a day. She wrote in all some twenty volumes of poetry. Her first book of poems was a collection of temperance verses called "*Drops of Water.*" World-wide fame came to her after the publication of "Poems of Passion" in 1883. The poem below is a characteristic example of her brave attitude to life. It is from "One Hundred Poems by Ella Wheeler Wilcox."

"Look in the eyes of trouble with a smile,
Extend your hand and do not be afraid.
'Tis but a friend who comes to masquerade
And test your faith and courage for a while.

Fly, and he follows fast with threat and jeer.
Shrink, and he deals hard blow on stinging blow,
But bid him welcome as a friend, and lo!
The jest is off—the masque will disappear!"

BORDER QUESTIONS

A public-house in Trout River, on the Canadian border, is being used as a church because it is the only place where Americans and Canadians can congregate under the new passport regulations. The border cuts the room in half, so Americans sit on one side and Candians on the other!

* * *

Major Boris Kharakhanov, Russian parachutist, claims a new world record for a delayed jump with 38,713 feet (over seven miles). He did not open his parachute until he was 2,100 feet from the ground.

* * *

An X-ray machine, invented in U.S.A., takes a picture in one-millionth of a second; it shows what happens to a golf ball as it is driven off the tee!

* * *

Hollywood statistics show that Bette Davis has received 842 proposals this year. Olivia de Havilland 698, and Brenda Marshall 677! All were from young men who described themselves as "eligible."

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ಶಾ|| ೨೨—೭—೧೯೬೦ ನೇ ಶುಕ್ರವಾರ ಸಾಯಂಕಾಲ ೬ ಘಂಟೆಗೆ
ನೂರಡಿ ರೋಡ್ ಶ್ರೀ ನರಸಿಂಹರಾಜ ಸಹಕಾರ ಭವನದಲ್ಲಿ
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೧೬೬ ನೇ ಜಯಂತ್ಯುತ್ಸವಕ್ಕೆ
ತಮ್ಮ ಸುಪ್ರಾಗಮನವನ್ನು ಬಯಸುತ್ತಾರೆ.

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ಅಧ್ಯಕ್ಷತೆಯನ್ನು ದಯವಿಟ್ಟು ಅಂಗೀಕರಿಸಿರುತ್ತಾರೆ.
ತಾವು ದಯವಾಡಿಸಿ ಭಾಗಿಗಳಾಗಬೇಕೆಂದು ಕೋರುತ್ತೇವೆ.

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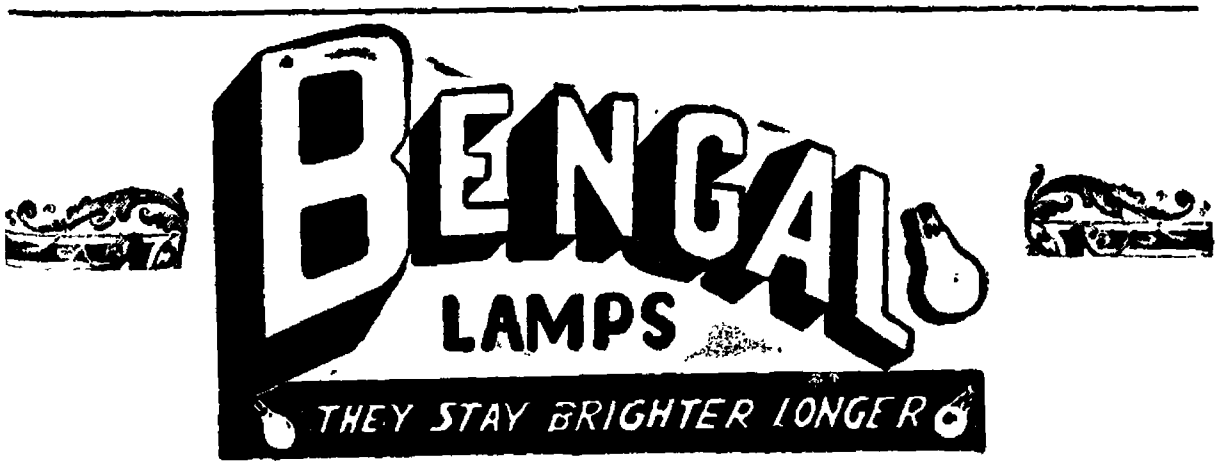

HINDU SUPERIORITY
MEDICINE

(Continued from last issue.)

Gabriel Bactishna, a Syrian, became one of the translators of works on medicine from Sanskrit into Arabic. [1]

Professor Sachau says: "What India has contributed reached Baghdad by two different roads. Part has come directly in translations from the Sanskrit, part has travelled through Iran, having originally been translated from Sanskrit (Pali? Prakrit?) into Persian, and further from Persian into Arabic. In this way, e.g, the fables of Kalila and Dimna has been communicated to the Arabs, and a book on medicine, probably the famous Charaka—of Fihrist, p. 303.

"In this communication between India and Baghdad we must not only distinguish between two different roads, but also between two different periods.

"As Sindh was under the actual rule of the Khalif Mansur (A D. 753-774), there came embassies from that part of India to Baghdad, and among them scholars who, brought along with them two books, the Brahma-Sidhanta of Brahmagupta (Sindhind), and his Khandakhadyaka (Arkand). With tke help of these pandits, Alfazari, perhaps also Yakub Ibn Tarik, translated them. Both works have been largely used and have exercised a great influence. It was on this occasion that the Arabs first became acquainted with a scientific system of astronomy. They learned from Brahmagupta earlier than from Ptolemy.

"Another influx of Hindu learning took place under Harun, A D. 786-808. The ministerial family Barmak, then at the zenith of their power, had come with the ruling dynasty from Balkh, where an ancestor of theirs had been an official in the Buddhistic temple, Naubehar, i.e., navavihara, the new temple (or monastery). The name Barmak is said to be of Indian descent, meaning paramaka, i e., the superior (abbot of the vihara?). Of course the Barmak family had been converted, but their contemporaries never thought much of their profession of Islam, nor regarded it as genuine. Induced probably by family traditions, they sent scholars to India, there to study medicine and pharmacology. Besides, they engaged Hindu scholars to come to Baghdad, made them the chief physicians of their hospitals and ordered them to translate from Sanskrit into Arabic, books on medicine, pharmacology, toxicology, philosophy, astrology and other subjects. Still in later centuries, Muslim scholars sometimes travelled for the same purposes as the emissaries of the Barmak, e.g., Almuwaffak, not long before Alberuni's time [1]

Mrs. Manning says: "Greek physicians have done much to preserve and diffuse the medical science of India. We find, for instance, that the Greek physician Actua-

1. See Deitz's Analecta Medica. Dr. Furnell, Dy. Surgeon-General and Sanitary Commissioner, Madras, in bis lecture delivered on the 1st April, 1882 most vigorously supported the claims of Hindu medicine as one of the most ancient and the most advanced sciences ever cultivated in the world. Speaking of the importance of drinking unpolluted water, he said that "as the ancient Hindus were superior to all others in other respects, so also were they superior to the others in recognising the importance and value of water, as well as in insisting upon preserving the water from filth of any kind whatever." He added that in his address to the Convocation in 1879 he had said that the Hindu pqysicians were unrivalled in all branches of medicine at the time when the Britons were savages and used to go about quite naked. He then described the instructions contained in the Hindu medical works with regard to the use of water, which he said were most remarkable.

1. Sachau's translation of Alberuni's India.

rius celebrates the Hindu medicine called triphala. He mentions the pecular products of India, of which it is composed, by their Sanskrit name Myrobalans.[1] Ætius, who was a native of Amida in Mesopotamia, and studied at Alexandria in the fifth century, not only speaks of the Myrobalans, but mentions them as the proper cure for the disease called elephantiasis."

The Hindus were the first nation to establish hospitals, and for centuries they were the only people in the world who maintained them. The Chinese traveller Fahein speaking of a hospital he visited in Pataliputra says: "Hither come all poor and helpless patients suffering from all kinds of infermities. They are well taken care of, and a doctor attends them: food and medicine being supplied according to their wants. Thus they are made quite comfortable, and when they are well, they may go away."[2]

"The earliest hospital in Europe," says Mr. Vincent Smith,[3] "is said to have been opened in the tenth century."

Among the ancient Hindu physicians of note may be mentioned (1) Atreya, Agnivesa, Charaka, Dhanwantari, Sushruta, Bharadvaja. Kapisthala, Bheda, Latukarna, Parasara, Harita, Kashraparu, Asvalayana, Badarayana. Katyayana, Baijvapi, Krisa, Samkrityayana, Babhravya, Krishnatreya, Auddalakie, Svetaketu, Panchala, Gonardiya, Gonikaputra, Sabandhu, Samhara and Kankayana.

Nearchas relates that the Greek physicians did not know how to cure snake-bite. But the Hindu physicians cured it, and notified their ability to cure all who were afflicted with it, if they came to the court of Alexander the Great.[1]

As regards their knowledge of the Science of Chemistry, Mr. Elphinstone says: "Their (Indian) chemical skill is a fact more striking and more unexpected."[2]

The author of the History of Hindu Chemistry says: "While Rasaratnakara and Rasarnava are Tantras pure and simple in which alchemy is incidentally dwelt upon, Rasaratna-samuchchaya (a modern work based on old Hindi medical works), is a systematic and comprehensive treatise on materia medica, pharmacy and medicine. Its methodical and scientific arrangement of the subject-matter would do credit to any modern work, and altogether it should be pronounced a production unique of its kind in Sanskrit literature."

(To be continued.)

1. Ancient and Mediæval India, Vol. I, p. 458,
2. Giles' Version.
3. Early History of India, p. 259.

1. Wise's History of medicine, p. 9.

2. A famous expounder of this art (Alchemy) was Nagarjuna, a native of Daihak, near Somnath. He excelled in it, and composed a book which contains the substance of the whole literature on this subject, and is very rare."—History of Hindu Chemistry, Vol. I, p. 54.

The Englishman (a Calcutta daily), in a leader in 1880, said: "No one can read the rules contained in great Sanskrit medical works without coming to the conclusion that in point of knowledge, the ancient Hindus were in this respect very far in advance not only of the Greeks and Romans but of Mediæval Europe."

"Nagarjuna Bodhisatva was well practised in the art of compounding medicines: by taking a preparation (pill or cake), he nourished the years of life for many hundreds of years, so that neither the mind nor appearance decayed. Satvaha-Raja had partaken of this mysterious medicine." Beal's Buddhist Record of the Western World. Vol. II, p. 212.

3. History of Hindu Chemistry, Vol. I, p. 1.

H. H. Mummadi Krishnaraja Wadiyar Jayanti

The 166th Jayanti celebration of H. H. Sri Mummadi Krishnaraja Wodiyar was held under the Chairmanship of Sri J. B. Mallaradhya, M.A., I A S, M.L.A., in the Narasimharaja Sahakara Bhavana, 100 Feet Road, Mysore, on 22-7-1960, The elite of the City were present, and the function began with invocation by pupils of the Natioal Girls' High School. Sri G. R. Josyer, the Convenor and Trustee, welcomed the gathering with the following Address:

Sri Mallaradhya, Ladies, and Gentlemen,

I welcome you most heartily to the 166th Jayanti of H. H. Sri Mummadi Krishnaraja Wadiyar It was in 1937 that the public of Mysore recalled the debt that the City owed to Sri Mummadi Krishnaraja Wadiyar, and decided to arrange to celebrate his Birthday annually. Rajakaryaprasakta A. Subrahmanya Iyer and Sirdar F. C. Devaraja Urs were the prime movers, and they were scrupulously celebrating it annually till a few years ago when they were called away to another world.

Their mantle fell on me, and I have tried to keep up the glow of Sri Mummadi Krishnaraja Wadiyar's fame undimmed since 1956.

It has been our Good Fortune to secure some of the eminent persons in the land to preside over the function, such as Dr. Melkote, Minister of Hyderabad and Sri A. G. Ramachandra Rao, Minister of Mysore, Sri Nijalingappa, Chief Minister of Mysore, and Sachivottama Sir C. P. Ramaswamy Iyer, Law Member of Madras and Dewan of Travancore. Last year a distinguished member of the Ursu Community, ex-High Court Judge Sri R. Puttaraja Urs, presided, and this year we have the pleasure of welcoming Sri J. B. Mallaradhya, a distinguished son of Mysore, an administrator of outstanding ability, a lover of the Yadava Dynasty, a veteran officer of exceptional acumen, efficiency, and enterprise, and now a public tribune of remarkable experience, erudition, and eloquence.

His presiding over this evening's function recalls to me that in 1937, when the Jayanti was inaugurated for the very first time, it was presided over by Rao Bahadur M. Shama Rao, Retired Inspector General of Education. And in Sri Mallaradhya we have the second head of that great department of enlightenment, presiding over the function. It is appropriate, as Religion and Education were very dear to Sri Mummadi Krishnaraja Wadiyar. Also, Sri Mallaradhya is entitled to the special thanks of the citizens of this part of Mysore for giving it a Girls' High School. For, if it were not for his good-will and encouragement, I would not have started the National Girls' High School not far away. It is a matter of rejoicing to us that he is presiding over this function. We offer him our most hearty welcome!

We owe Mysore City to Mummadi Krishnaraja Wadiyar. Before his installation here in 1799, it was a small place. Sreerangapattana had been the Capital for 400 years, of the Vijayanagar Gövernors, of the Yadava Dynasty, and of Hyder Ali and Tippu Sultan. The death of Tippu marked the end of Srirangapattana. The growth of Mysore began with Mummadi Krishnaraja Wadiyar's reign. No doubt he lost the State like Dharmaraya, but like Dharmaraya he won it back. Without him Chamaraja Wadiyar

would not have been Ruler, nor Nalwadi Krishnaraja Wadiyar; and Jayachamaraja Wadiyar would have enjoyed neither his Rulership nor his wealth. He started English education in the State, which has produced men like Visweswaraya and Raman. He was a many sided Ruler, encouraging learning, poetry, music, painting. arts, sports, and public works. He was a father to his people, who loved him so much in return, that they have left us the popular adage, "ಕೃಷ್ಣರಾಜಭೂಪ, ಮನೆಯೆಲ್ಲ ದೀಪ"! He did not join the Great Indian Mutiny, but he fought his own fight with the British, and won back his kingdom and the right of adoption!

In the long list of Yadava sovereigns in Mysore, Mummadi Krishnaraja Wadiyar strikes us as one of the most outstanding, and one of the most praise-worthy. Yaduraya, Raja Wodayar, Kantheeravanarasaraja Wodiyar, and Chikkadevaraja Wodayar cannot stand on a higher pinacle in the mind of posterity, than this illustrious descendant of theirs. Raja Wodiyar got for his Dynasty the throne which had been the seat of authority of the Vijayanagar Viceroys. Krishnaraja Wodiyar, by grace of God, re-ascended the throne which had been kept vacant by Moslem usurpers. Chikkadevaraja Wodiyar was a Ruler of singular enlightenment who had received honour at the hands of the Mogul Emperor. Krishnaraja Wodayar had deserved and won honours from Queen Victoria, who was in all ways a greater sovereign than Emperor Aurangzeb. Chikkadevaraja Wodiyar made a fetish of accumulating wealth, and got to be known as "Navakoti Narayana". Krishnaraja Wodiyar deemed wealth a servant to be employed in good causes, and spent it handsomely, generously, in religious charity and on civic improvement. He told his critics boldly, "Even now, I confess, I have no wish to hoard my income or bury it in the earth, but to spend it in my country, and amongst my people from whose industry I derive it". If any one can say that there is a better way of spendidg money for a King than this, he would be deemed insane.—Did George IV spend money in the same way?—His predecessors had to cope with and subdue riotous Palegars, or face invading Mahrata of Moslem chieftains out to collect loot or tribute. But Mummadi Krishnaraja Wodiyar had to cope with the world's most forward Empire-builders, and that he did so, relying on God and on the justice of his cause, and defied, braved, and vanquished the concerted and persistant efforts of a succession of Great Britain's veteran diplomatists, shows his abounding moral courage and magnificent calibre! Thereby he made himself the most illustrious of Mysore Kings, and one of the outstanding Indian Rulers of the 19th century. The remark of the Maharaja of Travancore on the death of Krishnaraja Wodayar, that "India had lost a historic personage", was a recognition of his rank among contemporary Indian Princes!

Tippu Sultan's wars and British invaders' plunders had devastated the State and almost killed it. Mummadi Krishnaraja Wodiyar's statesmanship slowly nursed it back into convalescence, health and prosperity. He heralded the practice of establishing allopathic hospitals for the public. He opened a Zoo where varieties of wild animals were brought and kept, providing amusement to young and old in the city. He restored the temples at Srirangapatna, Nanjangud, Melkote, Mysore, and Chamundi Hills. He even gave shape to the Chamundi Hills by filling up its gaps and crevices He constructed bridges near Shivasamudram on the Cauvery, and on the Lokapavani and Arkavathi rivers, and sumptuous bathing ghats at Paschimavahini and Nanjangud, as also the beautiful Karanji tank at

Mysore, and big tanks at Bangalore and Chickballapur. He created the two interestin, architectural edifices in Mysore, the Lokaranjan Mahal and Jaganmohan Mahal.

As a political fighter, he was as modern as any. As a Ruler he was of the ancient Hindu Monarchic type, loving God, loving his people, and being a father to them.

As such his name deserves to be long remembered as a Beneficent Ruler and a great Mysorean. I am therefore glad to welcome you all to this function, and request Sri J. B. Mallaradhya to grace its Presidentship.

There was then a fine variety programme of recitals from H. H. Mummadi Krishnaraja Wadiyar's works, veena and vocal music, dances and group singing. Then the President delivered a remarkable Address in Kannada which will be reproduced in future issues. Then the President presented prizes and presents to the several participants. Offering a vote of thanks Sri G. R. Josyer, thanked Sri Mallaradhya for his magnificent Address, the like of which had been heard never before during the last 24 years! He thanked the teachers and the pupils of the National Girls' High School who had participated in the programmes, and other officials and the public for their kind co-operation in making the celebration a success, and the audience for their kind presence, and invoked the blessings of God on them all.

With the singing of the National Anthem, the Jayanti celebration concluded.

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Feeling specially proud this year is Olave, Lady Baden-Powell, mother of a "family" of 4,500,000 Girl Guides!

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At seventy one, Lady Baden-Powell is keener than ever on Guiding and says: "I reaffirm my faith in it in these days of speed, rock 'n' roll, space travel and nuclear fission."

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In the days when she was building up the Girl Guides' organization in Britain her terrific energy amazed and inspired everybody.

It is said that she used to rush about with a map of England in one hand and a pencil in the other, triumphantly filling in the name on the county as soon as she found an officer or commissioner for it.

One February afternoon in 1938 crisp words were heard in the corridors of Buckingham Palace when the newly formed Palace troop of Guides held their first parade.

The six members included the Queen (then Princess Elizabeth), who was 'elected" leader of her section, and Princess Margaret, who was a Brownie. After the drill they were lectured by an official from Guides' headquarters.

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೧೭೯ನೇ ಜಯಂತ್ಯುತ್ಸವದಲ್ಲಿ

ಶ್ರೀ ಜೆ. ಬಿ. ಮಲ್ಲಾರಾಧ್ಯ, ಎಂ ಎ., ಎಂ.ಎಲ್.ಎ., ರವರ ಅಧ್ಯಕ್ಷಭಾಷಣ.

ಪ್ರಖ್ಯಾತವಾದ ಮೈಸೂರಿನ ರಾಜವಂಶದಲ್ಲಿ, 19ನೆಯ ಶತಮಾನದಲ್ಲಿ ಸುಮಾರು ಮುಕ್ಕಾಲು ಶತಮಾನದ ಕಾಲ ಬೆಳಗಿ, ವಿಭೂತಿಪುರುಷರೂ, ಕೀರ್ತಿಶರೀರಿಗಳೂ, ಪುಣ್ಯಶ್ಲೋಕರೂ, ಆಳಿದ ಮಹಾಸ್ವಾಮಿಯವರೂ, ಕರ್ನಾಟಕರತ್ನ ಸಿಂಹಾಸನಾಧೀಶ್ವರರೂ ಆದ ರಾಜರ್ಷಿ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಜಯಂತ್ಯುತ್ಸವವನ್ನು ಆಚರಿಸಲು ಇಂದು ನಾವು ಸಂಭ್ರಮದಿಂದ ನೆರೆದಿರುವುದು ತೀವ್ರೈಯ ವಿಷಯವಾಗಿದೆ. ಒಂದು ವ್ಯಕ್ತಿಯ ಜೀವನ ತನ್ನ ಮುಂದಿನ ತಲೆಮಾರಿನವರ ಗೌರವಾನಂದ ವಸ್ತುವಾಗುವುದು ಸಾಮಾನ್ಯದ ಮಾತಲ್ಲ. ಇಂತಹ ಜಯಂತಿಗಳನ್ನು ಆಚರಿಸುವ ಉದ್ದೇಶವಾದರೂ ಏನು? ಯಾರು ತಾವು ಬದುಕಿರುವತನಕ ಇಹಪರಸಾಧಕವಾದ, ಪವಿತ್ರವೂ, ಆದರ್ಶವೂ ಆದ ಜೀವನವನ್ನು ನಡೆಸಿ ಜನತೆಗೆ ತನ್ನೊಲಕ ನಾಡಿಗೆ ಸೇವೆ ಸಲ್ಲಿಸಿದ್ದರೊ ಅಂತಹವರ ಜಯಂತಿಗಳನ್ನು ಪ್ರಪಂಚದ ಎಲ್ಲೆಡೆಯೂ ಆಚರಿಸುತ್ತಿದ್ದಾರೆ. ಅಂತೆಯೇ ನಾವು ಸಹ ಧೀಮತವರ್ಷದಲ್ಲಿ ಧ್ರುವತಾರೆಗಳಂತೆ ಬೆಳಗಿ ಹೋದ ಹಲವು ಮಹನೀಯರ ಜಯಂತ್ಯುತ್ಸವಗಳನ್ನು ಇಂದಿಗೂ ಆಚರಿಸುತ್ತಿದ್ದೇವೆ. ಆ ವಿಶಿಷ್ಟ ವ್ಯಕ್ತಿಗಳ ಆದರ್ಶಗುಣಗಳು, ಅವರು ದೇಶಕ್ಕೆ ಸಲ್ಲಿಸಿದ ಸೇವೆ, ಅವರ ದಿವ್ಯಾನುಭವ, ಜೀವನದಲ್ಲಿ ಅವರು ಕಂಡ ತೊಡಕುಗಳು, ಆವುಗಳನ್ನು ಇದಿರಿಸಿಲು ಅವರು ಮಾಡಿದ ಹೋರಾಟ, ಇನೇ ಮುಂತಾದವುಗಳನ್ನು ನಾವು ನೆನಪಿಗೆ ತಂದುಕೊಳ್ಳುವುದರಿಂದ ಅವರ ಜ್ಯೋತಿರ್ಜೀವನವು ನಮ್ಮ ಜೀವನಪಥದ ಕೈದೀವಿಗೆಯಾಗಬಹುದು, ನಮ್ಮ ಬದುಕನ್ನು ಪರಿಷ್ಕರಿಸಬಲ್ಲುದು, ನಮ್ಮ ಬಾಳಿಗೆ ಚೈತನ್ಯವನ್ನು ಕೊಡಬಲ್ಲುದು. ಈ ದೃಷ್ಟಿಯಿಂದ ಮಹಾಪುರುಷರುಗಳ ಜಯಂತ್ಯುತ್ಸವವನ್ನು ದೇಶದಲ್ಲಿ ಹೆಚ್ಚು ಹೆಚ್ಚಾಗಿ ಆಚರಿಸುವುದು ನಮಗೆ ಉಚಿತವೆನಿಸಿದೆ.

ಮುಮ್ಮಡಿಯವರು ಕನ್ನಡನಾಡಿನ ಒಬ್ಬರು ಮಹಾಪುರುಷರು. ಅಸ್ತವಾಗುತ್ತಿದ್ದ ಮೈಸೂರು ರಾಜಮನೆತನದ ಮತ್ತು ರಾಜ್ಯದ ಸಮುದ್ಧಾರಕರು. ಅವರು ಗತಿಸಿ ಇಂದಿಗೆ 92 ವರ್ಷಗಳಾದರೂ ಅವರ ಪುಣ್ಯಸ್ಮರಣೆ ಜನತೆಯಲ್ಲಿ ಇಂದಿಗೂ ನೆಲೆಸಿದೆ. ಅವರ ಹೆಸರು ಹಸುರಾಗಿ ನಮ್ಮ ನಾಡಿನಲ್ಲಿ ಹಲವು ದಂತಕಥೆಗಳಾಗಿ ಜನರ ಬಾಯಿಯಲ್ಲಿದೆ. "ಕೃಷ್ಣರಾಜ ಭೂಪ ಮನೆಯೆಲ್ಲ ದೀಪ!" ಎಂಬ ವಾಕ್ಯ ನಾಣ್ಣುಡಿಯಾಗಿ ಇಂದಿಗೂ ಪ್ರಚಾರದಲ್ಲಿರುವುದೊಂದೇ ಸಾಕು ಅವರ ಅಮರಕೀರ್ತಿಪತಾಕೆಯನ್ನು ಎತ್ತಿ ಹಿಡಿಯುವುದಕ್ಕೆ. ಕಾಲ ಇಂದು ಬದಲಾಗಿದೆ ರಾಜ ಮಹಾರಾಜರುಗಳ ಆಳಿಕೆಯ ಯುಗ ಕಳೆದು ಪ್ರಜಾಪ್ರಭುತ್ವದಲ್ಲಿ ಇಂದು ನಾವಿದ್ದೇವೆ. ಆದರೂ ನಮ್ಮ ಮನಸ್ಸನ್ನು ಸೂರೆಮಾಡಿ ಪ್ರತಿ ವರ್ಷವೂ ತನ್ನ ಜಯಂತ್ಯುತ್ಸವವನ್ನು ಆಚರಿಸುವಂತೆ ಮಾಡಿರುವ ಆ ಮಹಾ ಜೀವಪಥದ ಜೀವನದ ವೈಶಿಷ್ಟ್ಯವೇನು? ಎಂಬುದನ್ನು ನಾವೀಗ ವಿಚಾರಮಾಡಬೇಕಾಗಿದೆ.

ಮುಮ್ಮಡಿಪ್ರಭುಗಳದು ತುಂಬು ಜೀವನ. ಸರ್ವತೋಮುಖವಾದ ಪ್ರಭುಜೀವನ, ದೈವಭಕ್ತಿ, ಪ್ರಜಾಪ್ರೇಮ, ಸತ್ಯಪ್ರಿಯತೆ, ಧರ್ಮಿಷ್ಠತನ, ಶಾಸ್ತ್ರ, ಕಾರ್ಯಸಂಧಾನ ಚತುರತೆ, ಕ್ಷಾತ್ರಮನೋದಾರ್ಢ್ಯ ಮತ್ತು ಸೌಜನ್ಯ ಮುಂತಾದ ಶ್ರೇಷ್ಠಗುಣಗಳು ಅವರಲ್ಲಿ ತುಂಬಿತುಳುಕುತ್ತಿದ್ದುವು. ರಾಜಪರಿಣ್ಯಾರಾಗಿ ಕರವಾಲ ಹಿಡಿದ ಕೈಯಿಂದ ಲೇಖನಿ ಹಿಡಿದು ಅಖಂಡ ಸಾಹಿತ್ಯವನ್ನು ನಿರ್ಮಿಸಿದ ಸಾಹಿತ್ಯ ಬ್ರಹ್ಮರವರು. ರಾಜಕವಿ ಸೃಂಗಾರ. ಅನನ್ಯ ಉದ್ದಾಮ ಪಾಂಡಿತ್ಯ ಅವರಲ್ಲಿತ್ತು. ಅವರಂತೆ ವಿದ್ವಜ್ಜನಗಳಿಗೆ ಆಶ್ರಯವನ್ನು ಕೊಟ್ಟು 'ಅಭಿನವಭೋಜ' ಎಂದು ಬಿರುದು ಪಡೆದ ರಾಜರು ಬೇರೆಯನಲ್ಲಿ ಎಣಿಸುವಷ್ಟೂ ಕಡಿಮೆ. ಕಾಲಮಹತ್ವದಿಂದ ಮಾಸಿಹೋಗಿದ್ದ ಸನಾತನ ಧರ್ಮಕ್ಕೆ ಜೀವಕಳೆಯನ್ನು ತುಂಬಿದರು. ಕನ್ನಡ ಸಂಸ್ಕೃತಿಯನ್ನೂ, ಲಲಿತಕಲೆಗಳನ್ನೂ ಪರಿಪುಷ್ಟಿಗೊಳಿಸಿ ಕಾಂತಿಗೂಡಿಸಿ ಪುನರುಜ್ಜೀವನ ಮಾಡಿದರು. ಅವರ ಔದಾರ್ಯಕ್ಕೆ ಪ್ರತಿಯಾವ ಹೋಲಿಕೆಯನ್ನು ಕೊಡುವುದು ಕಷ್ಟ. ಅವರು ಮಾಡಿದ ದಾನಧರ್ಮಕಾರ್ಯಗಳನ್ನು ಇಷ್ಟೇ ಎಂದು ಎಣಿಸಲು ಬಿಳವಲ್ಲ. ಕೊಡುಗೈಯನ್ನಲ್ಲಿ ಕಲಿಕರ್ಣ. ದೀನ ಎಂದವರಿಗೆ ಎಂದೂ ನಾಸ್ತಿ ಎನ್ನಲಿಲ್ಲ. ಅವರ ಔದಾರ್ಯಕ್ಕೆ ಕುಬೇರನ ಭಂಡಾರ ಸಿಕ್ಕಿದ್ದರೂ ಒಡಾಗುತ್ತಿತ್ತೇನೊ. 'ಆತ ತ್ಯಾಗೀ ಹತಃ ಕರ್ಣಃ' ಎಂಬ ಮಾತನ್ನು ಇವರಿಗೂ ಅನ್ವಯಿಸಿ ಹೇಳಬಹುದು. ಇಷ್ಟೊಂದು ಪೊಡ್ಡ ದೋಷವೇನೊ ಎನ್ನುವಮಟ್ಟಿಗೆ ಅವರಲ್ಲಿ ಈ ಗುಣವಿತ್ತು. ಅವರು ರಾಜ್ಯಸೂತ್ರವನ್ನು ಸ್ವೀಕರಿಸಿದುದು ಭರತಖಂಡದ ಒಂದು ಪರ್ವಕಾಲ. ಭಾರತ ಮತ್ತು ಮೈಸೂರಿನ ರಾಜಕೀಯ ಪರಿಸ್ಥಿತಿ ಕದಡಿರುವ ಸಮಯದಲ್ಲಿ; ಪೂರ್ವಪಶ್ಚಿಮ ಸಂಸ್ಕೃತಿಗಳಿಗೆ ಘರ್ಷಣೆ ಪ್ರಾರಂಭವಾದ ಕಾಲದಲ್ಲಿ, ನಾಡಿನಲ್ಲಿ ಒಕ್ಕುಟ್ಟು ಒಗ್ಗಟ್ಟಿಗೆಯಿಲ್ಲದೆ ಜನಶಕ್ತಿ ಛಿನ್ನಭಿನ್ನವಾಗಿದ್ದ ಸನ್ನಿವೇಶದಲ್ಲಿ ಅವರು ಪೈಶಾಚಿನ ರಕ್ತಸಿಂಹಾಸನವನ್ನು ಏರಿದರು. ಬಿರುಗಾಳಿಯಿಲ್ಲದ ಅಲ್ಲೋಲಕಲ್ಲೋಲವಾದ ಸಮುದ್ರದಲ್ಲಿ ಜಾಣ್ಮೆಯಿಂದ ಹಡಗನ್ನು ನಡೆಸಿದ ನಾವಿಕನಂತೆ ದೇಶವನ್ನು ನಡೆಸಿದರು. ಹೀಗೆ ಅವರ ವ್ಯಕ್ತಿತ್ವ ಹಿರಿದಾಗಿ ಅರಳಿ ಕಂಪು ಬೀರಿದ್ದು.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜರಲ್ಲಿ ಇಂತಹ ಮಹಾವ್ಯಕ್ತಿತ್ವವು ಇದ್ದಿದ್ದರಿ ಬ್ರಿಟಿಷರು ಅವರಿಂದ ಸುಮಾರು ಏಳತ್ತು ವರ್ಷಗಳ ಕಾಲ ರಾಜ್ಯವನ್ನು ಕಸಿದುಕೊಳ್ಳುವ ಪ್ರಸಂಗವು ಏನಿತ್ತು? ಎಂಬ ಶಂಕೆ ಈಗ ನಮಗೆ ಬರುವುದು ಸಹಜ. ಈ ವಿಷಾದನೀಯ ಘಟನೆಗೆ ಮಹಾರಾಜರು ಕಾರಣರಲ್ಲ. ಅವರ ಮತ್ತು ದೇಶದ ದೌರ್ಭಾಗ್ಯದ ಫಲವಾಗಿ ಅಂದಿನ ರಾಜಕೀಯ ಮತ್ತು ಸಾಮಾಜಿಕ ಪರಿಸ್ಥಿತಿಗಳೂ,

ಸ್ಥಳೀಯ ಅಧಿಕಾರಿಗಳ ಸ್ವಾರ್ಥವೂ, ವಿವೇಚನೆಯಿಲ್ಲದ ಬ್ರಿಟಿಷ್ ಅಧಿಕಾರಿಗಳ ದುಡುಕುಸ್ವಭಾವವೂ ಕಾರಣಗಳಾದುವು. ಮಹಾರಾಜರ ಅಲ್ಪಕೆಯ ಮೊದಲ ಹತ್ತು ವರ್ಷಗಳು ತುಂಬ ಯಶಸ್ವಿಯಾದವು ಕೊನೆಯ ಹತ್ತು ವರ್ಷಗಳ ಕಾಲಗತಿ ಕ್ರೂರವಾಗಿತ್ತು. ನಮ್ಮ ಕಂಠಾಭಿಷಾರಣಿಗೆ ಈ ಸಂಗತಿಯನ್ನು ಸಂಕ್ಷೇಪವಾಗಿ ತಿಳಿದುಕೊಳ್ಳುವುದು ಅಗತ್ಯ.

ಮುಮ್ಮಡಿಯವರ ಜನನ 1794ರಲ್ಲಿ ಆಯಿತು ನಾಲ್ಕನೆಯ ಮೈಸೂರು ಯುದ್ಧ ನಡೆದು ಟೀಪುಸುಲ್ತಾನರು ಮರಣ ಹೊಂದಿದಮೇಲೆ ಕೈತಪ್ಪಿಹೋಗಿದ್ದ ಮೈಸೂರು ಸಿಂಹಾಸನವು ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರ ಸಾಹಸದಿಂದ ಹಿಂದಕ್ಕೆ ದೊರೆಯಿತು. ಆಗ ಮುಮ್ಮಡಿಯವರಿಗೆ ಐದು ವರ್ಷ. ಆ ವಯಸ್ಸಿನಲ್ಲೇ ಎಂದರೆ 1799ನೆಯ ಜೂನ್ 30ನೆಯ ತಾರೀಖು ಅವರಿಗೆ ಪಟ್ಟಾಭಿಷೇಕವಾಯಿತು. ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮವ್ವಣ್ಣಿಯವರು ತಮ್ಮ ಈ ಮೊಮ್ಮಕ್ಕಳನ್ನು ತಮ್ಮ ಯಾಜಮಾನ್ಯದಲ್ಲಿ ಎಚ್ಚರಿಕೆಯಿಂದ ಬೆಳೆಸಲಾರಂಭಿಸಿದರು. ರಾಜಯೋಗ್ಯವಾದ ವಿದ್ಯಾಭ್ಯಾಸ ನಡೆಯುತ್ತಿತ್ತು. ಎಲ್ಲಕ್ಕೂ ಮಿಗಿಲಾಗಿ ಸರ್ವಸಮರ್ಥರೂ ರಾಜತಂತ್ರಕುಶಲರೂ, ಮೇಧಾವಿಗಳೂ ಆದ ಪೂರ್ಣಯ್ಯನವರ ಮಂತ್ರಿತ್ವದಲ್ಲಿ ಮಹಾರಾಜರಿಗೆ ಉತ್ತಮಶಿಕ್ಷಣ ದೊರೆಯಿತು. ಆ ವೃದ್ಧಮಂತ್ರಿಯು ನೇತೃತ್ವದಲ್ಲಿ ಆದರ್ಶಪ್ರಭುವಿಗೆ ಶಕ್ಯಂತಹ ಪರಿಶ್ರಮವು ಮಹಾರಾಜರಿಗೆ ದೊರಕಿ ತಮ್ಮ ಹದಿನಾರನೆಯ ವಯಸ್ಸಿನಲ್ಲೇ ಸ್ವತಃ ಆಡಳಿತ ನಡೆಸಲು ಶಕ್ತರಾದರು. ಅವಿಶ್ರಾಂತವಾಗಿ ದುಡಿದಿದ್ದ ಪೂರ್ಣಯ್ಯನವರು, ಮಹಾರಾಜರು ಆಡಳಿತಸೂತ್ರವನ್ನು ವಹಿಸಿದ ಮೇಲೆ ನಿವೃತ್ತರಾದರು.

ಬಾಲ್ಯದಲ್ಲಿಯೇ ಮಹಾರಾಜರ ಆಡಳಿತ ದಕ್ಷತೆಯು ಹೇಗಿತ್ತೆಂಬುದನ್ನು ಚರಿತ್ರೆಯು ಕೊಡುವ ಕೆಲವು ಸಾಕ್ಷ್ಯಗಳಿಂದ ನಾವು [illegible]ಹುದಾಗಿದೆ.

1. ರಾಜ್ಯಭಾರವನ್ನು ವಹಿಸಿಕೊಂಡ ತಾರುಣ್ಯದಲ್ಲಿ ದೇಶದ ಕಂದಾಯದ ಉತ್ಪತ್ತಿ 60,25,000 ವರಹಗಳಾಗಿದ್ದುದು ಹತ್ತೈದು ವರ್ಷಗಳಲ್ಲೇ 71,25,000 ವರಹಗಳಿಗೆ ಹೆಚ್ಚಿತು. ಅವರ ಅಲ್ಪಕೆಯ ಮೊದಲನೆಯ ಹತ್ತು ವರ್ಷದ ಸರಾಸರಿ ವರಮಾನವು 67,25,000 ವರಹಗಳೆಂದು ತಿಳಿದುಬರುತ್ತದೆ.

(Continued on page 6)

HINDU SUPERIORITY
MEDICINE

(Continued from last issue.)

Dr. Ray says: "We have only to refer our readers to the chapter on the preparation of caustic alkali, in the Susruta, with the direction that the strong lye is to be 'preserved in an iron vessel' as a proof of the high degree of perfection in scientific pharmacy achieved by the Hindus at an early age [1] It is absolutely free from any trace of quackery or charlatanism, and is a decided improvement upon the process prescribed by a Greek writer of the eleventh century, as unearthed by M. Berthelot." [1] As regards dispensaries and hospitals everyone knows that Buddhist India was studded with them.

In European histories of chemistry, the credit of being the first to press chemical knowledge into the service of medicine and introduce the use of the internal administration of mercurial preparations, is given to Paracelsus (1493-1541). But, says the author of the History of Hindu Chemistry, "we have, indeed, reason to suspect that Paracelsus got his ideas from the East." [2]

Dr. Ray says: "From the evidences we have adduced all along there can now be scarcely any question as regards the priority of the Hindus in making mercurial remedies a speciality; and they are entitled to claim originality in respect of the internal administration of metal generally, seeing that the Charaka and the Susruta, not to speak of the later Tantras, are eloquent over their virtues." [3]

In Europe, however, the medicinal virtues of mercury do not appear to have been at all ascertained even in the days of Pliny the elder; that writer termed quicksilver the bane and poison of all things, and what would with more propriety be called death-silver. [1]

Mr. Elphinston says: "They knew how to prepare sulphuric acid, nitric acid and muratic acid; the oxide of copper, iron, lead (of which they had both the red oxide and litharge), tin and zinc: the sulphuret of iron, copper, mercury, antimony, and arsenic; the sulphate of copper, zinc and iron; and carbonates of lead and iron. Their modes of preparing these substances were sometimes peculiar." [2]

"Their use of these medicines seems to have been very bold. They were the first nation who employed minerals internally, and they not only gave mercury in that manner but arsenic and arsenious acid, which were remedies in intermittents. They have long used cinnabar for fumigations, by which they produced a speedy and safe salivation. They have long practised inoculation.

"They cut for the stone, couched for the cataract and extracted the foetus from the womb, and in their early works enumerate not less than 127 sorts of surgical instruments" [3]

In the course of a lecture to the natives of Bengal on National Universities in India, delivered at Calcutta, in January

1. History of Hindu Chemistry, Vol. I, introduction, p. viii In Vol. II of the same work Dr. Ray (p. 42) adds that M. Berthelot was so struck with the originality of this process that he suggests that this portion is evidently modern!
2. History of Hindu Chemistry, Vol. I, p. 60.
3. History of Hindu Chemistry, Vol. I, Introduction, p. lxii.

1. Natural History Lile, 33.
2. For further information see Dr. Royle (p. 44 and on) who particularly refers to the processes for making calomel and corrosive sublimate.
3. Elphinston's History of India, p. 145. The author also says: "Their acquaintance with medicines seems to have been very extensive. We are not surprised at their knowledge of simples, in which they gave early lessons to Europe and more recently taught us the benefit of smoking dhatura in asthma and the use of cowitch against worms."

1906, Mrs. Besant said: "In physics and chemistry you have advanced far more. In medicine you are still more advanced. In the West it is by no means a science but largely guess work. Indian medicine, both of the Hindus and the Mohamedans, is superior to the medicine of the West."

In order to give an idea of the advanced state of Hindu science of medicine and hygiene, as well as of what we may yet expect from the continued researches of the learned in ancient Indian literature in the way of valuable additions to the modern European medical science, we cannot do better than quote the words of His Excellency Lord Ampthill, Governor of Madras, at the opening of the King Institute of Preventive Medicine, in February 1905: "The Mohamedan conquests brought back to India much of the medical knowledge which had been lost for centuries, and we have proofs that the Mughal rulers were great sanitary reformers in the magnificent water works which still exist and perform their functions at various places in the north of India. Now, the British rulers of India have been bringing back yet more of the knowledge which emanated from this country centuries ago; and when we undertake municipal water supply schemes, with filter beds and hydraulic pressure, when we build hospitals and establish medical schools, when we promulgate regulations to check the spread of plague, or when we impose on local bodies the duty of watching over the health of the people, we are not introducing any modern innovations or European fads, but merely doing that which was done centuries ago, and again centuries before that, but which has long since been forgotten by all except the historian and the archaeologist. The study of these questions brings out the truth of the old saying that there is nothing new in the world! Now, this saying is even true as regards preventive medicine, which we are all apt to regard as one of the most recent discoveries of modern science. Colonel King gives clear proof that the ancient caste injunctions of the Hindus were based on a belief in the existence of transmissible agents of disease, and that both Hindus and Mohamedans used inoculation by small-pox virus as a protection against small-pox; and certain it is that long before Jenner's great discovery, or to be more correct, rediscovery of vaccination, this art of inoculation was used for a while in Europe, where it had been imported from Constantinople; and knowledge of medicine which flourished in the Near East at the commencement of the Christian era emanated, as I have already shown you, from India."

His Excellency then added: "It is also very probable, so Colonel King assures me, that the ancient Hindus used animal vaccination secured by transmission of the small-pox virus through the cow, and he bases this interesting theory on a quotation from a writing by Dhanvantri, the greatest of the ancient Hindu physicians, which is so striking and so appropriate to the present occasion that I must take the liberty of reading it to you. It is as follows: 'Take the fluid of the pock on the udder of the cow or on the arm between the shoulder and elbow of a human subject on the point of a lancet, and lance with it the arm between the shoulders and elbows until the blood appears: then mixing the fluid with the blood the fever of the small-pox will be produced.' This is vaccination pure and simple.' It would seem from it that Jenner's great discovery was actually forestalled by the ancient Hindus."

His Excellency further said: "I cannot refrain from mentioning yet another of Colonel King's interesting discoveries, which is that the modern plague policy of evacuation and disinfection is not a bit different from that enjoined in ancient Hindu Shastras."

(Continued from page 3.)

2. ಓಲೆಕಾರರ ಮುಖಾಂತರ ಊರಿಂದೂರಿಗೆ ಅಂಚೆಯ ಏರ್ಪಾಟಾಯಿತು, ಸಂಸ್ಥಾನದ ಯಾವುದೇ ಮೂಲೆಯಲ್ಲಿ ನಡೆದ ಸಂಗತಿಗಳು ಮಹಾರಾಜರಿಗೆ ಶೀಘ್ರವಾಗಿ ಅರಿಕೆಯಾಗುತ್ತಿದ್ದುವು.

3. ನ್ಯಾಯವಿಚಾರಣೆಗೆ ಅದಾಲತ್ ಕೋರ್ಟ್ ಸ್ಥಾಪನೆಯಾಗಿತ್ತು. ಪ್ರಜೆಗಳು ಕೋರ್ಟಿಗೆ ಯಾವ ಶುಲ್ಕವನ್ನೂ ಕೊಡ ಬೇಕಾಗಿರಲಿಲ್ಲ. ಕೋರ್ಟಿನಲ್ಲಿ ತಮಗೆ ಸರಿಯಾದ ನ್ಯಾಯ ದೊರೆಯಲಿಲ್ಲವೆಂದು ಪ್ರಜೆಗಳು ಅರಿಕೆ ಮಾಡಿದರೆ ಮಹಾರಾಜರೇ ಕಟ್ಟ ಕಡೆಯ ತೀರ್ಮಾನವನ್ನು ಕೊಡುತ್ತಿದ್ದರು.

4. ಇದಕ್ಕೆ ಹಿಂದೆ ಅಯ್ಯನವರ ಕೂಲಿಮರಗಳು ವಿನಾ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕೆ ಯಾವ ಅನುಕೂಲವೂ ಇರಲಿಲ್ಲ. ಅಯ್ಯನವರಿಗೆ ಪೋಷಕರು ಅವಸ ಧಾನ್ಯಗಳನ್ನೂ ಹಣವನ್ನೂ ಕೊಡಬೇಕಾಗಿತ್ತು. ಸರ್ಕಾರದಿಂದ ಯಾವ ಸಹಾಯವೂ ದೊರಕುತ್ತಿರಲಿಲ್ಲ ಮುಮ್ಮಡಿ ಪ್ರಭುಗಳು ತಮ್ಮ ಕಾಲದಲ್ಲಿ ಬಹುಮಟ್ಟಿಗೆ ವಿದ್ಯಾಸೌಕರ್ಯವನ್ನು ಕಲ್ಪಿಸಿ ವಿದ್ವಾಂಸರಿಗೆ ಸಹಾಯಮಾಡುತ್ತಿದ್ದರು ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಅಲ್ಪಸ್ವಲ್ಪ ವೇತನವನ್ನೂ ಕೊಡುತ್ತಿದ್ದರು. ಕನ್ನಡ-ಸಂಸ್ಕೃತ ಭಾಷೆಗಳಿಗೆ ಉತ್ತೇಜನಕೊಟ್ಟಂತೆಯೇ ಉರ್ದು ಮತ್ತು ಇಂಗ್ಲಿಷ್ (ರಾಜಾ ಹೈಸ್ಕೂಲ್) ಭಾಷೆಗಳಿಗೂ ಪ್ರೋತ್ಸಾಹವಿತ್ತರು.

5. ಆಗಾಗ ಸಂಚಾರ ಹೊರಟು ಪ್ರಜೆಗಳ ಕಷ್ಟಸುಖಗಳನ್ನು ವಿಚಾರಿಸಿ ದೇಶದ ಪರಿಸ್ಥಿತಿಗಳನ್ನು ಮುಂದಟ್ಟುಮಾಡಿ ಕೊಳ್ಳುತ್ತಿದ್ದರು.

6. ರಾಜಒಡೆಯರ ಕಾಲದಿಂದ ಪ್ರಾರಂಭವಾದ ನವರಾತ್ರಿ ಮಹೋತ್ಸವವು ಅತ್ಯಂತ ವಿಜೃಂಭಣೆಯಿಂದ ಆಚರಿಸುವ ಪದ್ಧತಿಯನ್ನು ರೂಢಿಗೆ ತಂದರು.

ಹೇಳುತ್ತಾ ಹೋದರೆ ಮಹಾರಾಜರ ಆಡಳಿತನಿಪುಣತೆಗೆ ಹಲವಾರು ಇಂತಹ ನಿದರ್ಶನಗಳನ್ನು ಕೊಡಬಹುದು. ಇಂಗ್ಲೆಂಡಿನ ಕೋರ್ಟ್ ಆಫ್ ಡೈರೆಕ್ಟರುಗಳೆಂಬ ಅಧಿಕಾರಿಗಳು ಇವರ ಆಡಳಿತ ವಿಚಾರಣೆಯನ್ನು ಪ್ರಶಂಶಿಸಿ, ತಮ್ಮ ಮೆಚ್ಚಿಗೆಯನ್ನು ಸೂಚಿಸಿ ಕಲ್ಕತ್ತಾ ಸರ್ಕಾರಕ್ಕೆ ಒಂದು ಖರೀತವನ್ನು ಬರೆದರೆಂದಮೇಲೆ ಈ ವಿಚಾರವಾಗಿ ಇನ್ನು ಹೆಚ್ಚು ಹೇಳುವ ಅಗತ್ಯ ತೋರುವುದಿಲ್ಲ.

ಮಹಾರಾಜರ ಮೊದಲನೆಯ ಹತ್ತು ವರ್ಷದ ಯಶಸ್ವೀ ಆಡಳಿತ ಚಿತ್ರವನ್ನು ವಿವರಿಸಿಯಾದಮೇಲೆ ರಾಜ್ಯ ಕೈತಪ್ಪಿಹೋಗಲು ಕಾರಣವಾದ ಕೊನೆಯ ಹತ್ತು ವರ್ಷಗಳ ದುರದೃಷ್ಟಕರವಾದ ದುರಂತ ಚಿತ್ರಕ್ಕೆ ಕಾರಣಗಳನ್ನೂ ನಾವು ತಿಳಿಯುವುದು ಅತ್ಯಂತ ಆವಶ್ಯಕ.

ಮಹಾರಾಜರ ಆಡಳಿತ ನೈಪುಣ್ಯದ ಫಲವಾಗಿ ರಾಜ್ಯದ ವರಮಾನ ಹೆಚ್ಚಿತ್ತು ದಿಟ. ಆದರೆ ಇದಕ್ಕೆ ಹಿಂದೆ ಎಷ್ಟೋ ವರ್ಷಗ ಳಿಂದ ದೇಶದಲ್ಲಿ ಆರ್ಥಿಕ ಮುಗ್ಗಟ್ಟು ಸಹ ಇತ್ತು ಎಂಬುದಕ್ಕೆ ಕಾರಣಗಳು ಇಲ್ಲದೆ ಇಲ್ಲ. ಚಿಕ್ಕದೇವರಾಜ ಒಡೆಯರ ತರುವಾಯ ಆಳಿದ ರಾಜರು ಅಸಮರ್ಥರಾಗಿದ್ದರು. ಹೆಸರಿಗೆ ಮಾತ್ರ ಅವರು ರಾಜರು ಆಡಳಿತವು ಮಂತ್ರಿಗಳು ಅಥವಾ ಪ್ರಬಲರಾದ ದಳವಾಯಿ ಗಳ ಕೈಲಿತ್ತು. ಅವರು ದೇಶದ ಆರ್ಥಿಕಾಭಿವೃದ್ಧಿಯ ಕಡೆಗೆ ಗಮನ ಕೊಡಲಿಲ್ಲ. ಅನಂತರ 40 ವರ್ಷಗಳ ಕಾಲ ಹೈದರ್ ಮತ್ತು ಟಿಪ್ಪುಸುಲ್ತಾನರ ಕೈಗೆ ರಾಜ್ಯ ಸೇರಿತು. ಇವರಿಬ್ಬರ ಕಾಲದಲ್ಲಿ ಹಲವಾರು ಯುದ್ಧಗಳ ಕಾರಣದಿಂದ ದೇಶ ತತ್ತರಗೊಂಡಿತ್ತು

ಟೀಪೂಸುಲ್ತಾನರ ಮರಣಾನಂತರ ರಾಜಧಾನಿಯನ್ನು ಶ್ರೀರಂಗಪಟ್ಟಣದಿಂದ ಮೈಸೂರಿಗೆ ವರ್ಗಾಯಿಸಲಾಯಿತು. ರಾಜ ಧಾನಿಯ ವೈಭವಕ್ಕೆ ತಕ್ಕಂತೆ ಹೊಸ ಅರಮನೆ ನಿರ್ಮಾಣವಾಯಿತು. ಬೀದಿಗಳೂ, ಭವನಗಳೂ, ಧರ್ಮಶಾಲೆಗಳೂ ನಿರ್ಮಿಸಲ್ಪ ಟ್ಟವು. ಲೋಕರಂಜನ ಮಹಲ್, ಜಗನ್ಮೋಹನ ಅರಮನೆ ಮುಂತಾದ ದಿವ್ಯ ಭವನಗಳು ಕಟ್ಟಲ್ಪಟ್ಟಿದು ಮುಮ್ಮಡಿಯವರ ಕಾಲದಲ್ಲೇ. ವಂಶಪಾರಂಪರ್ಯವಾಗಿ ಬಂದ ರತ್ನಸಿಂಹಾಸನಕ್ಕೆ ಚಿನ್ನದ ತಗಡನ್ನು ಹಾಕಿಸಿ ಅಮೂಲ್ಯವಾದ ನವರತ್ನಗಳಿಂದ ಕೆತ್ತನೆಯ ಕೆಲಸ ಮಾಡಿಸಿದರು ಒಡೆಯರು ಇದೆಲ್ಲಕ್ಕೂ ಅಧಿಕ ದ್ರವ್ಯವು ವೆಚ್ಚವಾಯಿತು.

ಶ್ರೀರಂಗಪಟ್ಟಣದ ತಹನಾವೆಯಂತೆ ಕಂಪೆನಿ ಸರ್ಕಾರಕ್ಕೆ ಪ್ರತಿವರ್ಷವೂ 7 ಲಕ್ಷ ವರಹಗಳನ್ನು ಕೊಡಬೇಕಾಗಿತ್ತು. ಹೊಸದಾಗಿ ಮಾಡಿಕೊಂಡ ಕರಾರಿನ ಮೇರೆಗೆ ಬ್ರಿಟಿಷರು ಮೈಸೂರಿನಲ್ಲಿ ಇಟ್ಟಿದ್ದ 4000 ಅಶ್ವದಳ ಸೈನ್ಯದ ರಕ್ಷಣೆಗೆ ಹಣವನ್ನು ಒದಗಿಸಬೇಕಾಗಿತ್ತು.

ರಾಜ್ಯಾಡಳಿತ ಮತ್ತು ಅರಮನೆಯ ಸಿಬ್ಬಂದಿಯ ವೆಚ್ಚಹೆಚ್ಚಾಯಿತು. ಜೊತೆಗೆ ಮಹಾರಾಜರ ಮಿತಿಮೀರಿದ ಔದಾರ್ಯ. ಧರ್ಮಕಾರ್ಯಗಳಿಗೆ ಅನೇಕ ಭೂಮಿಗಳನ್ನೂ ಗ್ರಾಮಗಳನ್ನೂ ಅಗ್ರಹಾರಗಳನ್ನೂ ನಗನಾಣ್ಯಗಳನ್ನೂ ವಿಶೇಷವಾಗಿ ಕೊಟ್ಟರು. ಹುಟ್ಟು ವಳಯಲ್ಲಿ ಬಹಳ ಧನ ವೆಚ್ಚವಾಯಿತು.

" ಛಿದ್ರೇಷು ಅನರ್ಥಾ ಬಹುಲೀ ಭವಂತಿ" ಎಂಬಂತೆ ಕಷ್ಟಗಳು ಬಂದರೆ ಒಂದರ ಮೇಲೊಂದು ಬರುತ್ತವೆ. 1823-24ರಲ್ಲಿ ದೇಶದಲ್ಲಿ ವೀರಕ್ಷಾಮ ತಲೆದೋರಿತು. ಕ್ಷಾಮಪೀಡಿತರಾದ ಪ್ರಜೆಗಳಿಗೆ ಆಹಾರ ಸೌಲಭ್ಯಗಳನ್ನು ಒದಗಿಸಲು ಅಪಾರ ಹಣವು ವೆಚ್ಚವಾಯಿತು. ಮರುವರ್ಷವೇ ಭಯಂಕರ ಕಾಲರಾ ರೋಗದಿಂದ ಅಸಂಖ್ಯಾತ ಪ್ರಜೆಗಳು ಮೃತ್ಯುವಿನದಾಡೆಗೆ ಬಲಿಯಾದರು. ಪೂರ್ಣಯ್ಯನವರು ಉಳಿಸಿ ಇಟ್ಟಿದ್ದ 7,83,749 ವರಹಗಳ ನಿಧಿಯು ಕರಗಿ ಹೋದುದ್ದಲ್ಲದೆ 77 ಲಕ್ಷ ವರಹಗಳ ಸಾಲ ಬೆರೆಯಾಯಿತು. ಕಾಲಕ್ಕೆ ಸರಿಯಾಗಿ ಮಳೆಯಾಗದೆ ವ್ಯವಸಾಯ ನಡೆಯದೆ ರಾಜ್ಯದ ಹುಟ್ಟುವಳಿ ಕಡಿಮೆಯಾಯಿತು. ಹಣದ ಚಲಾವಣೆ ಮಾಯವಾಯಿತು. ಅಷ್ಟು ಇಷ್ಟು ಬೆಳೆದ ದವಸದಾನ್ಯವು ಮಾರಾಟವಾಗದೆ ಅಗ್ಗವಾಗುತ್ತಾ ಬಂತು. ದೇಶದಲ್ಲಿ ತಯಾರಾದ ವಸ್ತುಗಳು ವಿಕ್ರಯವಾಗದೆ ಕಸಬುದಾರರಿಗೂ ತೊಂದರೆಯಾಯಿತು. ಕಂದಾಯ ತೆರಿಗೆಗಳು ಪ್ರಜೆಗಳಿಗೆ ಭಾರವಾದವು. ಅಧಿಕಾರಿಗಳ ಸಂಬಳಗಳೇ ಬಾಕಿನಿಂತವು. ಹಿಂದಿನಿಂದ ಕ್ರಮವಾಗಿಕೂಡಿ ಬೆಳೆದ ಬಂದ ಈ ಆರ್ಥಿಕ ದುಸ್ಥಿತಿಯು ಸದ್ಯಃ ಪರಿಸ್ಥಿತಿಯೊಡನೆ ಮಹಾರಾಜರು ಪಟ್ಟಕ್ಕೆಬಂದ ಇಪ್ಪತ್ತು ವರ್ಷಗಳನಂತರ ತನ್ನ ಕರಾಳ ರೂಪವನ್ನು ಪ್ರದರ್ಶಿಸಿತು.

ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರು ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜರ ಬಾಲ್ಯದಲ್ಲೇ ವಿಧವಶರಾದರು. ಅನಂತರ ಪ್ರಭುಗಳಿಗೆ ಮಾರ್ಗದರ್ಶಕರೂ ಹಿತೈಷಿಗಳೂ ಆಗಿದ್ದವರು ಪೂರ್ಣಯ್ಯನವರೊಬ್ಬರೇ. ಅವರು ನಿವೃತ್ತರಾದ ಮೂರುತಿಂಗಳಲ್ಲಿಯೇ ಪರಂಧಾಮವನ್ನು ಸೇರಿದರು. ರಾಜಕಾರ್ಯದಲ್ಲಿ ಸಲಹೆ ಕೊಡಬಹುದಾಗಿದ್ದ ಮೇಧಾವಿಗಳೊಬ್ಬರನ್ನು ಮಹಾರಾಜರು ಕಳೆದುಕೊಂಡಂತಾಯಿತು. ಅವರು ರಾಜ್ಯ ಸೂತ್ರವನ್ನು ವಹಿಸಿಕೊಂಡಾಗ ಕೇವಲ ಹದಿನಾರುವರ್ಷವೆಂದು ಈ ಹಿಂದೆಯೇ ಹೇಳಿದೆ. ಉತ್ತಮಶಿಕ್ಷಣ ಪಡೆದಿದ್ದರೂ ಆಗ ಅವರಿಗೆ ಲೋಕಾನುಭವವಿರಲಿಲ್ಲ. ಪೂರ್ಣಯ್ಯನವರ ಅನಂತರ ರಾಜ್ಯಾಡಳಿತದಲ್ಲಿ ಅನುಭವವಿಲ್ಲದ ಸೈನ್ಯಾಧಿಕಾರಿಗಳೇ ದಿವಾನ ಪದವಿಗೆ ಬಂದರು. ಮಹಾರಾಜರ ಸಮೀಪವರ್ತಿಗಳಾಗಿದ್ದು ನಿಸ್ಪೃಹತೆಯಿಂದ ಮಂತ್ರಾಲೋಚನೆಯನ್ನು ಹೇಳುವವರಾಗಲೀ, ಸ್ವಜನರಾಗಲೀ, ಚತುರರಾದ ಮಂತ್ರಿಗಳಾಗಲೀ ಆರ್ಥಿಕ ಮುಗ್ಗಟ್ಟಿಗೆ ಪರಿಹಾರವನ್ನು ಕಂಡುಹಿಡಿಯುವ ಅರ್ಥಶಾಸ್ತ್ರಜ್ಞರಾಗಲೀ ಇರಲಿಲ್ಲ. ಪೂರ್ಣಯ್ಯನವರಿಗೆ ನಾನಾರೀತಿಯಲ್ಲಿ ಸಹಾಯಕರಾಗಿದ್ದು ಸಂಸ್ಥಾನದ ಪ್ರಗತಿಗೆ ನೆರವಾಗಿದ್ದ ಉದಾರಹೃದಯರಾದ ಮಾರ್ಕ್ವೆಸ್ ವೆಲ್ಲೆಸ್ಲಿಯವರು ಅವರ ತಮ್ಮಂದಿರಾದ ಜನರಲ್ ವೆಲ್ಲೆಸ್ಲಿಯವರೂ, ಬ್ರಿಟಿಷ್ ರೆಸಿಡೆಂಟ್‌ರಾಗಿದ್ದ ಕ್ಲೋಸ್‌ರಂಥ ಅಭಿಮಾನಿಗಳೂ ಹಲವರು ಇಂಗ್ಲಿಷ್ ಅಧಿಕಾರಿಗಳೂ ಭರತ ಖಂಡವನ್ನು ಬಿಟ್ಟು ತಮ್ಮ ತಾಯ್ನಾಡಿಗೆ ಹೊಂಟು ಹೋಗಿದ್ದರು. ಮಹಾರಾಜರ ಅಂತರಂಗಕ್ಕೆ ಸೇರಿದವರೂ ಹಲವರು ಅಧಿಕಾರಿಗಳೂ ಸಂಸ್ಥಾನಕ್ಕೆ ಮತ್ತು ಅವರ ಕೀರ್ತಿ ಪ್ರತಿಷ್ಠೆಗಳಿಗೆ ಕಳಂಕವನ್ನು ತರುವ ಸ್ವಾಮಿದ್ರೋಹಿಗಳೂ ವಿಶ್ವಾಸಘಾತುಕರೂ ಆಗಿದ್ದರು. ಮಹಾರಾಜರಿಗೆ ದೇಶದ ನಿಜವಾದ ಸಂಗತಿಗಳು ತಿಳಿಯದಂತೆ ಮಾಡಿದ್ದರು.

ಇಂತಹ ಕಷ್ಟಕಾಲದಲ್ಲಿ ಪುರದೃಷ್ಟಕರವಾದ ಮತ್ತೊಂದು ದುರ್ಘಟನೆ ಪ್ರಾಪ್ತವಾಯಿತು. ಹೈದರನು ಅನೇಕ ಪಾಳೆಯಗಾರರನ್ನು ಪದಚ್ಯುತರನ್ನಾಗಿ ಮಾಡಿದ್ದನಷ್ಟೆ. ಅವರೆಲ್ಲ ತಮ್ಮ ಪಾಳೆಯಪಟ್ಟುಗಳನ್ನು ಸ್ಥಾಪಿಸಲು ಹವಣಿಸಿ ರೈತರು ಉದ್ರೇಕಗೊಳ್ಳುವಂತೆ ಮಾಡಿ ಅವರನ್ನು ಎತ್ತಿಕಟ್ಟಿ ನಗರಪ್ರಾಂತದಲ್ಲಿ ದಂಗೆಯನ್ನು ಎಬ್ಬಿಸಿದರು. ಅಲ್ಲಿದ್ದ ಅಧಿಕಾರಿಗಳು ದಂಗೆಕೋರರಿಗೆ ಸಹಾಯಕರಾದುದು ಮಾತ್ರವಲ್ಲದೆ ರೈತರಿಂದ ವಸೂಲಾದ ಕಂದಾಯ ತೆರಿಗೆಗಳನ್ನು ದುರುಪಯೋಗಮಾಡಿಕೊಂಡರು.

ಮೇಲಾಗಿ ಕಂಪೆನಿ ಸರ್ಕಾರಕ್ಕೆ ರಾಜ್ಯದಾಹ ಪ್ರಾರಂಭವಾಗಿತ್ತು. ಏನಾದರೂ ಮಾಡಿ ಮೈಸೂರನ್ನು ಕಬಳಿಸಬೇಕೆಂದು ತೊಂಚುಹಾಕುತ್ತಿದ್ದರು. ಮಹಾರಾಜರು ದಂಗೆಯನ್ನು ಅಡಗಿಸಲು ಸೈನ್ಯಸಹಾಯವನ್ನು ಕೇಳಿದರೂ ಶ್ರೀರಂಗಪಟ್ಟಣದ ಕರಾರಿನಂತೆ ಇವರು ಸಹಾಯಕ್ಕೆ ಬರಲಿಲ್ಲ. ಜೊತೆಗೆ ಆರ್ಥಿಕ ಮುಗ್ಗಟ್ಟನ್ನು ಪರಿಹರಿಸಲು ಸಲಹೆಯನ್ನಾಗಲಿ, ಸಹಾಯವನ್ನಾಗಲಿ ನೀಡಲಿಲ್ಲ.

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HAIR-PIN

A hairpin supplied by an air hostess helped to prevent a crash-landing by an aircraft with seventeen passengers in Australia a short time ago.

"The hairpin was placed across two electrical points to short-circuit the system to the nosewheel, which had jammed in its housing," says a report from Brisbane. "The pilot managed to jolt down the wheel *in a series of dives. The 'plane landed* safely."

A world-famous surgeon, Dr. Charles T. Bove, recalls how two hairpins were used to save a boy's life. One night Dr. Bove was summoned to see son of a farmer forty miles from Paris. He found the eight-year-old lad choking to death with a blockage of the windpipe.

When he left Paris the surgeon had not anticipated surgery and hadn't an instrument with him He borrowed a razor and two hairpins.

He sterilized his hands by brandy and fashioned the hairpins into clamps to keep open the hole he cut in the throat of the boy. Later the boy was rushed to hospital —and survived!

The man who first kinked the prongs of his wife's hairpin because when straight they kept dropping out of her hair was enterprising Mr. S. Goldberg. He found that after being bent the pins remained in place no matter how much she shook her head.

Goldberg became known as America's Hairpin King. He finished up with a fortune of £4,000,000!

A VENTURE

In rich farming country at Cloughills, Ch., Antrim, the brothers McGluckian have established Northern Ireland's No. 1 pig farm. Operating on conveyer belt principles, backed by scientific breeding, the brothers raise 19,000 pigs a year, exciting interest from all over the world!

When they began their venture, it was taken for granted that in some districts, fifty per cent of litters died shortly after birth.

To prevent this they built sound premises, capable of being regulated at an even temperature. They designed, also, the McGluckian insulated fattening house, a model new to advanced breeders.

Every animal has a "personal file," in which its family history, extending back over generations, is recorded!

Once a week, an expert visits the bacon factories, which slaughter these prime porkers. He notes each pig's grading. If it's not top class, then an immediate check is made through the animal's "file," its ancestral history analysed, and the flaw responsible for its poor quality revealed.

Housing and feeding experiments, conducted by these brothers, have helped to improve herds as far away as Vancouver and New South Wales.

Mechanization has caused vast labour-saving reforms. To-day, young pigs on this Irish wonder farm lap up 35,000 gallons of skim milk a week, but not a drop of it reaches them by hand! The milk is automatically hosed into their troughs.

NOT FIT FOR DOGS

I was picking up several friends in my car to give them a lift to the office, when one of them remembered that he had not turned off his radio after the morning news broadcast. Now he wanted to make a detour back to his house. "Radios don't use much current," grumbled one sleepy passenger "Let the thing go."

"It's not the electricity bill that bothers me," the other explained. "It's my dog. He's locked up in the house, and he just shouldn't have to listen to that stuff all day!"

The detour was made without another dissenting note! X.

WHY

Harassed mother of large family: "What gets me is why the nations of the world *want* to live together like one big family?"

THE BOY

Small boy to friend: "Well I know all the facts of life, but I don't know if they are true."

THE WOMEN

President of women's club to fellow members: "Before reading the financial report the treasurer wishes to remind you that she didn't *ask* to be treasurer."

THE WIFE

I had a perfectly good suit to wear to the very special party to which we were invited, but three days before the event my wife insisted that I should go out and buy a new one.

The next day three evening gowns arrived!

"What's all this about?" I asked.

"Well," replied my wife, "*you* bought a new suit for the party, didn't you?"

"NOT A DAM!"

When we wish to describe the worthlessness of an article, we say we would not give a farthing for it, for the farthing is our conception of "next to nothing." The phrase "I wouldn't give a dam," originated in the same way, for the dam was a tiny coin of little value once used in India. Now the smallest coin in that country is the pie, valued at about one-twelfth of a penny. There are coins of even lower value, for in Greece there is one worth a length of a drachma, equal at the present exchange to one-fifteenth of a penny. In the Federated Malay States there is minted a coin worth a hundredth part of 7d, and in Albania another worth 0·01 part of a shilling. The lowest of all, perhaps, is the centavo of Angola, which amounts to no more than one ninetieth of a penny! X.

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦—೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ

೧೬೬ ನೇ ಜಯಂತ್ಯುತ್ಸವದಲ್ಲಿ

ಶ್ರೀ ಜೆ. ಬಿ. ಮಲ್ಲಾರಾಧ್ಯ, ಎಂ ಎ., ಎಂ.ಎಲ್.ಎ., ರವರ ಅಧ್ಯಕ್ಷಭಾಷಣ.

(ಕಳೆದ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು)

ಈ ಸಮಯದಲ್ಲಿ ಲಾರ್ಡ್ ವಿಲಿಯಂ ಬೆಂಟಿಂಕ್ ಎಂಬಾತನು ಗವರ್ನರ್ ಜನರಲ್ ಅಥವಾ ಸರ್ವಾಧಿಕಾರಿಯಾಗಿದ್ದನು. ರಾಜರ ದೌರ್ಬಲ್ಯದಿಂದಲೇ ಆಡಳಿತವು ಕೆಟ್ಟು ದಂಗೆಯುಂಟಾಯಿತೆಂದೂ, ರಾಜರು ದುಂದುಗಾರರೆಂದೂ, ದಂಗೆಕೋರರನ್ನೂ ಪುಂಡು ಜನರನ್ನೂ ಸ್ವಾಧೀನಪಡಿಸಿಕೊಳ್ಳುವ ಸಾಮರ್ಥ್ಯವು ರಾಜರಲ್ಲಿಲ್ಲವೆಂದೂ ಕಲ್ಪನೆ ಮಾಡಿಕೊಂಡನು. ಆಗತಾನೇ ಕೊಡಗನ್ನು ಆಡಳಿತಕ್ಕೆ ಸೇರಿಸಿಕೊಂಡಿದ್ದ ಬೆಂಟಿಂಕನು ಮೈಸೂರನ್ನೂ ಸೇರಿಸಿಕೊಳ್ಳಬೇಕೆಂದು ನಿಶ್ಚಯಿಸಿ ರಾಜರಿಗೆ ಕ್ಲಪ್ತವಾದ ವಾರ್ಷಿಕ ವೇತನವನ್ನು ಗೊತ್ತು ಮಾಡಿ, ನಿರಧಿಕಾರಿಯನ್ನಾಗಿ ಮಾಡಿ 1831 ರಲ್ಲಿ ದೇಶವನ್ನು ಇಬ್ಬರು ಇಂಗ್ಲಿಷ್ (ಬ್ರಿಟಿಷ್ ಕಮಿಷನರ್) ಅಧಿಕಾರಿಗಳ ಆಡಳಿತದಲ್ಲಿರಿಸಿದನು. ಸ್ವಲ್ಪ ದಿನಗಳ ತರುವಾಯ ಅವನು ಒಂದುಸಮಿತಿಯನ್ನು ನೇಮಕಮಾಡಿ ಮೈಸೂರಿನ ದಂಗೆಗೆ ಕಾರಣಗಳನ್ನು ತಿಳಿದು ವರದಿ ಮಾಡಲು ಆಜ್ಞೆಮಾಡಿದನು ಆಸಮಿತಿಯಲ್ಲಿ ಥಾಮಸ್ ಹಾಕರ್, ಡಬ್ಲ್ಯು ಮಾರಿಸ್, ಜೆ.ಎಂ. ಮ್ಯಾಕ್ಲಿಯಡ್ ಮತ್ತು ಮೇಜರ್ ಜನರಲ್ ಮಾರ್ಕ್ ಕಬ್ಬನ್ ಎಂಬ ನಾಲ್ಕುಜನ ಸದಸ್ಯರಿದ್ದರು. ಅವರು ಸಂಸ್ಥಾನದಲ್ಲಿ ಸಂಚರಿಸಿ ವಿದ್ಯಮಾನಗಳನ್ನು ವಿಮರ್ಶಿಸಿ ನಿಷ್ಪಕ್ಷಪಾತವಾದ ವರದಿಯನ್ನು ಪಟ್ಟಿಸಿದರು. ದಂಗೆಗೂ, ಹೆಚ್ಚು ನೆಚ್ಚಕ್ಕೂ ವಾಸ್ತವವಾದ ಕಾರಣಗಳನ್ನು ತಿಳಿದಮೇಲೆ ಬೆಂಟಿಂಕ್ ಮಹಾರಾಜರ ವಿಷಯದಲ್ಲಿ ತನ್ನ ನಿರ್ಧಾರವು ಕಠಿನವಾದದ್ದೆಂದು ಕಾಲ ಕಳೆದಮೇಲೆ ನೊಂದುಕೊಂಡು ಪಶ್ಚಾತ್ತಾಪ ಪಟ್ಟದ್ದಲ್ಲದೆ ರಾಜ್ಯದ ಕೆಲವು ಭಾಗಗಳನ್ನು ಬಿಟ್ಟುಕೊಡುವಂತೆ ಲಂಡನ್ ಸರಕಾರಕ್ಕೆ ಸಲಹೆಕೊಟ್ಟನು. ಆದರೆ ರಾಜ್ಯದಾಹದಿಂದ ಕೂಡಿದ್ದ ಬ್ರಿಟಿಷರು ತಮ್ಮ ತಪ್ಪನ್ನು ತಿದ್ದಿಕೊಳ್ಳಲು ನಿರಾಕರಿಸಿದರು.

ಇಂತಹ ವಿಪತ್ಸಮಯದಲ್ಲಿಯೂ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಪ್ರಭುಗಳು ಅಧೈರ್ಯಪಡಲಿಲ್ಲ, ತಾಳ್ಮೆಯನ್ನು ಕಳೆದುಕೊಳ್ಳಲಿಲ್ಲ. ಭಗವಂತನಲ್ಲಿ ಭರವಸೆಯನ್ನಿಟ್ಟು, ರಾಜ್ಯವನ್ನು ಹಿಂದಕ್ಕೆ ಪಡೆಯುವ ವಿಚಾರದಲ್ಲಿ ಧರ್ಮಯುದ್ಧವನ್ನು ಹೂಡಿದರು. ಬೆಂಟಿಂಕ್ ಅನಂತರದಲ್ಲಿ ಬಂದ ಲಾರ್ಡ್ ಹಾರ್ಡಿಂಗ್, ಲಾರ್ಡ್ ಡಾಲ್‌ಹೌಸಿ, ಲಾರ್ಡ್ ಕ್ಯಾನಿಂಗ್, ಲಾರ್ಡ್ ಎಲ್ಜಿನ್, ಸರ್ ಜಾನ್ ಲಾರೆನ್ಸ್- ಮುಂತಾದ ಗವರ್ನರ್ ಜನರಲ್‌ಗಳ ಕಾಲದಲ್ಲಿಯೂ ಪತ್ರವ್ಯವಹಾರ ನಡೆಸಿ ತಮ್ಮ ಹಕ್ಕುಬಾಧ್ಯತೆಗಳನ್ನು ಊರ್ಜಿತಪಡಿಸಿಕೊಳ್ಳಲು ಹೋರಾಡಿದರು. ಆದರೆ ಲಂಡನ್ ಸರಕಾರವು ಕೈಗೆ ಸಿಕ್ಕಿದ ರಾಜ್ಯವನ್ನು ಬಿಡಲು ಇಷ್ಟವಿಲ್ಲದೆ ಅಸಮರ್ಥನೀಯವಾದ ನೆಪಗಳನ್ನು ಹೇಳಲಾರಂಭಿಸಿದರು.

ಆದರೆ ಸತ್ಯಕ್ಕೆ ಬೆಂಬಲವಿಲ್ಲದುಂಟೆ ? ದೇಶ ವಿದೇಶದ ಅನೇಕ ಮಹನೀಯರು ಮಹಾರಾಜರ ಪಕ್ಷಕ್ಕೆ ನಿಂತರು. ಆಗ ಮಹಾರಾಜರ ದರ್ಬಾರ್ ಸರ್ಜನ್ ಆಗಿದ್ದ ಡಾ॥ ಕ್ಯಾಂಬಲ್ ಅವರು ವಿಲಾಯತಿಗೆ ಹೋಗಿ ಸ್ಟೇಟ್ ಸೆಕ್ರಟರಿಯವರನ್ನು ಕಂಡು ಮಹಾರಾಜರ ಪರವಾಗಿ ಹೊಡೆದಾಡಿದರು. ಹಲವು ಬ್ರಿಟಿಷ್ ದೊಡ್ಡಮನುಷ್ಯರನ್ನು ಕಂಡು ಮೈಸೂರಿನ ಸತ್ಯಾಂಶಗಳನ್ನು ಮನವರಿಕೆ ಮಾಡಿದರು. ಅವರೆಲ್ಲ ಮಹಾರಾಜರ ಪರವಾಗಿ ವಾದಕ್ಕೆ ನಿಂತರು. ವಿಲಾಯಿತಿಯ ಹಲವು ಪತ್ರಿಕೆಗಳು ಒಡೆಯರ ಹಕ್ಕು ಬಾಧ್ಯತೆಗಳನ್ನು ಸಮರ್ಥಿಸಿದುವು. ಮೈಸೂರಿನ ಪ್ರಜೆಗಳು ತಮ್ಮ ಪರವಾದ ಬೆಂಬಲವನ್ನು ಕೊಟ್ಟು ಅರ್ಜಿಗಳನ್ನು ಸಲ್ಲಿಸಿದರು. ಇಂಡಿಯಾ ಕೌನ್ಸಿಲ್ ಸಭೆಯಲ್ಲಿ ಈ ವಿಚಾರವಾಗಿ ದೊಡ್ಡ ಚರ್ಚೆಯೇ ನಡೆಯಿತು. ಸಭೆಯ ಸದಸ್ಯರುಗಳಾದ ಸರ್ ಹೆನ್ರಿ ಮಾಂಟ್ಗೋಮರಿ, ಸರ್ ಫ್ರೆಡ್ರಿಕ್, ಸರ್ ಜಾನ್ ವಿಲ್ಸ್‌ಬಿ ಮುಂತಾದವರು ಮಹಾರಾಜರ ಪರವಾಗಿ ಯುಕ್ತಿ ಯುಕ್ತವಾಗಿ ವಾದಿಸಿ ಬ್ರಿಟಿಷ್ ಅಧಿಕಾರಿಗಳ ಮನೋಧರ್ಮವನ್ನು ಖಂಡಿಸಿದರು. ಇಂಗ್ಲೆಂಡಿನ ಪ್ರಮುಖ ಮಹಿಸೀಯರಾದ ಸರ್ ಹೆನ್ರಿ ರಾಲಿನ್ಸನ್, ಸರ್ ಜಾನ್ ಮಾರ್ಲೆ, ಜಾನ್ ಸ್ಟುವರ್ಟ್ ಮಿಲ್, ಮುಂತಾದವರೂ ಸ್ಟೇಟ್ ಸೆಕ್ರಟರಿಯವರ ಬಳಿಗೆ ರಾಯಭಾರ ಹೋಗಿ ಸಹಾಯ ಮಾಡಿದರು. ಬೊಂಬಾಯಿನ ಪಾರ್ಸಿ ದೊಡ್ಡಮನುಷ್ಯರಾದ ನಸರುವಾಂಜಿಯವರೂ ಪ್ರಸಿದ್ಧ ವಕೀಲರಾದ ಆನರಬಲ್ ರಾವ್‌ಸಾಹೇಬ್ ವಿಶ್ವನಾಥ ನಾರಾಯಣ ಮಾಂಡಲಿಕ್ ಅವರೂ ಮದರಾಸ್ ನ್ಯಾಯವಿಧಾಯಕ ಸಭೆಯ ಸದಸ್ಯರಾಗಿದ್ದ ಶ್ರೀ ಗಾಜುಲು ಲಕ್ಷ್ಮೀನರಸ ಚೆಟ್ಟಿಯವರೂ ಸಾಮ್ರಾಜ್ಯ ಸರ್ಕಾರದೊಂದಿಗೆ ಪತ್ರ ವ್ಯವಹಾರ ನಡೆಸಿ ಮೈಸೂರು ದೇಶಕ್ಕೆ ಅನ್ಯಾಯ ಮಾಡುವದರಿಂದ ಬ್ರಿಟಿಷರ ಕೀರ್ತಿ ಗೌರವಗಳಿಗೆ ಕುಂದು ಬರುವದೆಂದು ಧರ್ಮದ ಬಲವನ್ನು ಕೊಟ್ಟರು. ಈ ಗುಂಪಿನಲ್ಲಿ ದಿವಂಗತ ಸರ್ ಮಿರ್ಜಾ ಎಂ ಇಸ್ಮಾಯಿಲರ ತಾತಂದಿರಾದ ಶ್ರೀ. ಆಗಾ ಅಲೀ ಆಸ್ಕರ್ ಅವರೂ ಭಾಗವಹಿಸಿದ್ದರೆಂಬುದನ್ನು ತಾವು ಇಂದು ಹೆಮ್ಮೆಯಿಂದ ಸ್ಮರಿಸಬಹುದು.

1867 ನೆಯ ಫೆಬ್ರವರಿ 22 ನೆಯ ತಾರೀಖು "ಹೌಸ್ ಆಫ್ ಕಾಮನ್ಸ್" ಸಭೆಯಲ್ಲಿ ಮೈಸೂರಿನ ವಿಚಾರವಾಗಿ ಪ್ರಚಂಡ ಚರ್ಚೆನಡೆಯಿತು. ಆದಿನ ಮೈಸೂರು ದೇಶೀಯರಿಗೆ ಚಿರಸ್ಮರಣೀಯವಾದದಿನ ! ಸತತವಾಗಿ 37 ವರ್ಷಗಳ ಧರ್ಮಯುದ್ಧವನ್ನು ಹೂಡಿದ್ದ ಮುಮ್ಮಡಿ ಪ್ರಭುಗಳ ಸತ್ಯಕ್ಕೆ ಜಯದೊರೆತದಿನ ! ಯದುವಂಶದರಸರ ಪುಣ್ಯಲತೆ ಚಿಗುರಿ ಫಲಿಸಿದ ಪುಣ್ಯದಿನ ! ಮೈಸೂರು ದೇಶದ ಭವಿ

ಹೃದು ನಿರ್ಣಯವಾದ ಮಹಾ ದಿನ! ವಿಕ್ಟೋರಿಯಾ ಮಹಾರಾಣಿಯವರ ಕಾಲದಲ್ಲಿ ಕಾಮನ್ಸ್ ಸಭೆಯು ದತ್ತಪುತ್ರರಾದ ಶ್ರೀ ಚಾಮರಾಜ ಒಡೆಯರವರು ಪ್ರಾಪ್ತವಯಸ್ಕರಾದಕೂಡಲೆ ಮೈಸೂರು ರಾಜ್ಯವನ್ನು ಹಿಂದಕ್ಕೆ ಕೊಡುವುದಾಗಿ ತೀರ್ಮಾನಿಸಿತು. ಇಷ್ಟರೊಳಗಾಗಿ ಮಹಾರಾಜರು ವೃದ್ಧಾಪ್ಯದಿಂದ ನಿಶ್ಶಕ್ತರಾಗಿದ್ದರು. ಆದ್ದರಿಂದ ಅವರು ಪುನಃ ಸ್ವತಃ ಆಳುವ ಸುಯೋಗವನ್ನು ಪಡೆಯಲಿಲ್ಲ. ಆದರೆ "ಆಧುನಿಕ ಮೈಸೂರು ನಿರ್ಮಾಪಕ" ರೆಂಬ ಶಾಶ್ವತ ಕೀರ್ತಿ ಅವರ ಪಾಲಿಗೆ ಲಭಿಸಿತು. ಮುಂದೆ ಮಹಾರಾಜರು ಹೆಚ್ಚು ದಿನ ಬದುಕಲಿಲ್ಲ. ಮರುವರ್ಷ ಎಂದರೆ 1868ನೆಯ ಇಸವಿ ಮಾರ್ಚ್ 26ನೆಯ ತಾರೀಖು ರಾತ್ರಿ 11 ಗಂಟೆಗೆ ತಮ್ಮ 74ನೆಯ ವಯಸ್ಸಿನಲ್ಲಿ, ತಮ್ಮ ಧರ್ಮ ಯುದ್ಧಕ್ಕೆ ದೊರೆತ ಜಯದ ತೃಪ್ತಿಯನ್ನು ಹೊರಸೂಸುತ್ತಾ ಇಹಲೋಕದ ವ್ಯಾಪಾರವನ್ನು ಮುಗಿಸಿ ಕೀರ್ತಿಕಾಯರಾದರು.

ಮಾನ್ಯಸಭಾಸದರೆ, ಇಮವರೆಗಿನ ವಿಚಾರಮಂಥನದಿಂದ ಮುಮ್ಮಡಿಪ್ರಭುಗಳು ನಿರ್ದೋಷಿಗಳೆಂಬುದನ್ನು ನಾವು ಅರಿತಂತಾಯಿತು. ಅವರ ಅಳ್ವಿಕೆಯಲ್ಲಿ ಸ್ವಾರ್ಥಸಾಧಕರ ಕೈವಾಡವೂ, ಅಸಮರ್ಥರಾದ ಮಂತ್ರಿಗಳ ಆಡಳಿತವೂ ಅನೀತಿಯುತರಾದ ಅಧಿಕಾರಿಗಳ ಒಳಸಂಚೂ ಪ್ರಬಲಿಸಿ ಮಹಾರಾಜರನ್ನು ವಿಷಮಪರಿಸ್ಥಿತಿಗೆಗುರಿ ಮಾಡಿದವು. ಅವರ ಅಳ್ವಿಕೆಯಲ್ಲಿ ಅನಿರೀಕ್ಷಿತ ಘಟನೆಗಳು ಒಂದರ ನೇಲೊಂದು ಒದಗಿದುದು ದುರ್ದೈವದ ವ್ಯಾಪಾರವೆಂದು ಕಾಣುತ್ತದೆ. ದೇಶದಲ್ಲೆಲ್ಲಾ ವೀರಕ್ಷಾಮವು ತಲೆದೋರಿ ಸಂಸ್ಥಾನವು ಆ ಭೀಕರ ಪರಿಸ್ಥಿತಿಯಿಂದ ಚೇತರಿಸಿಕೊಳ್ಳುವ ಸಮಯಕ್ಕೆ ಮಾರಿಕೋಪದ್ರವವು ತಲೆಹಾಕಿ ಪ್ರಳಯನೃತ್ಯವಾಡಿತು. ಸಂಸ್ಥಾನದ ಹುಟ್ಟುವಳಿಯಿಂದ ಮಹಾರಾಜರು ಪ್ರಜಾ ಸಂರಕ್ಷಣೆಗಾಗಿ ಅಪಾರ ದ್ರವ್ಯವನ್ನು ವ್ಯಯಮಾಡಿದರು. ಖಜಾನೆಯು ಪ್ರಜೆಗಳಿಗಾಗಿಯೇ ಬರಿದಾಯಿತು. ಇಷ್ಟರಲ್ಲಿ ಪುಂಡರು ವಿಶ್ವಾಸಘಾತುಕ ಅಧಿಕಾರಿಗಳ ಬೆಂಬಲದಿಂದ ದಂಗೆಯೆದ್ದರು. ಕಂಪೆನಿ ಸರ್ಕಾರದವರು ತಮ್ಮ ಒಪ್ಪಂದದಂತೆ ಸಕಾಲದಲ್ಲಿ ಸೈನ್ಯ ಸಹಾಯಮಾಡದೆ ತಟಸ್ಥರಾಗಿದ್ದು ಕರ್ತವ್ಯಚ್ಯುತರಾದರು. ಲಾರ್ಡ್ ವಿಲಿಯಂ ಬೆಂಟಿಂಕ್ ಸಹ ದುಡುಕಿದ; ಕೊನೆಗೆ ಆತನೇ ಹೇಳಿಮದನ್ನು ಕೇಳಿ: "ಮಹಾರಾಜರ ಸ್ವಯಂಕೃತವಾದ ಯಾವುದೊಂದು ಲೋಪದಿಂದಲೂ ರಾಜ್ಯಾಡಳಿತವನ್ನು ಬ್ರಿಟಿಷ್ ಸರ್ಕಾರದವರು ವಹಿಸಿಕೊಳ್ಳಲಿಲ್ಲ. ದೇಶದಲ್ಲಿ ಶಾಂತಿ ಸಮಾಧಾನಗಳನ್ನು ನೆಲೆಗೊಳಿಸಿ ಪ್ರಜಾಭ್ಯುದಯವನ್ನು ಸಾಧಿಸಲು ಮಾತ್ರ ಕಂಪೆನಿಯ ಸರ್ಕಾರವು ಆಡಳಿತವನ್ನು ವಹಿಸಿಕೊಂಡಿತು." ಈ ಹೇಳಿಕೆಯಲ್ಲೂ ಅಶ್ಮ ವಂಚನೆಯಿದೆ. ಮೈಸೂರಿನ ಶಾಂತಿಯನ್ನು ಕಾಪಾಡಲು ಏನಶ್ತು ವರ್ಷಗಳು ಬೇಕಾದುವೇ.!

ಮಹಾರಾಜರ ಆಸ್ಥಾನ - ಸಾಹಿತ್ಯ ಪರಿಪೋಷಣೆ - ಸನಾತನ ಧರ್ಮೋಜ್ಜೀವನ

ಒಂದು ಸಂಸ್ಕೃತಿ ಬೆಳೆಯಬೇಕಾದರೆ ಅವರ ಸಾಹಿತ್ಯದಿಂದ ಎಂಬುದು ನಿರ್ವಿವಾದ. ಉತ್ತಮ ಸಂಸ್ಕೃತಿಯಿಲ್ಲದ ನಾಡು ಮಾಂಗಲ್ಯವಿಲ್ಲದ ಮುತ್ತೈದೆಯಂತೆ. ಈ ತತ್ವವನ್ನರಿತ ಯದುವಂಶದರಸರು ಸಾಹಿತ್ಯ ಸಂಸ್ಕೃತಿಗಳ ಪೋಷಣೆಗೆ ಕೊಟ್ಟಿರುವಷ್ಟು ಪ್ರೋತ್ಸಾಹವನ್ನು ಭರತ ಖಂಡದ ತಾತ್ಕಾಲಿಕರಾದ ಯಾವ ಅರಸರೂ ಕೊಟ್ಟಿಲ್ಲವೆಂಬುದನ್ನು ನಾವು ಇಂದು ಕೃತಜ್ಞತೆಯಿಂದ ಸ್ಮರಿಸಿಕೊಳ್ಳಬೇಕಾಗಿದೆ. ಪುಣ್ಯ ಶ್ಲೋಕರಾದ ಮುಮ್ಮಡಿ ಶ್ರೀ. ಕೃಷ್ಣರಾಜೇಂದ್ರ ಒಡೆಯರು ಮೈಸೂರು ರತ್ನ ಸಿಂಹಾಸನಾಧೀಶ್ವರರಾಗಿ ಇಪ್ಪತ್ತು ವರ್ಷಕಾಲ ಸ್ವತಃ ರಾಜ್ಯಾಡಳಿತವನ್ನು ನಡೆಸಿದಾಗಲೂ, ಮೈಸೂರು ರಾಜ್ಯವು ಬ್ರಿಟಿಷರ ಆಡಳಿತದಲ್ಲಿದ್ದ ಕಾಲದಲ್ಲಿಯೂ, ಕನ್ನಡ ಸಾಹಿತ್ಯಕ್ಕೆ ಸನಾತನ ಧರ್ಮೋಜ್ಜೀವನಕ್ಕೆ ವಿಶೇಷವಾಗಿ ಪ್ರೋತ್ಸಾಹ ವಿತ್ತರು. ಅವರ ಆಸ್ಥಾನದಲ್ಲಿ ಅನೇಕಜನ ಪಂಡಿತರೂ, ಕವಿಗಳೂ ಗಮಕಿಗಳೂ, ಕಲಾವಿದರೂ, ಪರಿತೋಷಿಸುತ್ತಿದ್ದರು. ಮಹಾರಾಜರು ಸ್ವಯಂಕವಿಗಳೂ ವಿದ್ವಾಂಸರೂ ಆಗಿದ್ದರು. ಆಗ ಮೈಸೂರು ಆಸ್ಥಾನದಲ್ಲಿ ಅಳಿಯಲಿಂಗರಾಜ, ಕುಣಿಗಲು ರಾಮಾಶಾಸ್ತ್ರಿ, ವ್ಯಾಕರಣ ಪಂಡಿತ ನರಸಿಂಹಶಾಸ್ತ್ರಿ, ಕೆಂಪು ನಾರಾಯಣಕವಿ, ಬಸವಪ್ಪಶಾಸ್ತ್ರಿ, ಕವಿ ವರದಾಚಾರ್ಯ, ಮಾದಪ್ಪಶಾಸ್ತ್ರಿ, ಲಕ್ಷ್ಮೀಪತಿಪಂಡಿತ, ಸೂರಪಂಡಿತ, ಧರ್ಮ ಸಾಮ್ರಾಜ್ಯಪಂಡಿತ, ಮಧುಗಿರಿ ಬ್ರಹ್ಮಯ್ಯಪಂಡಿತ, ಆನಂದಾಳ್ವಾರ್, ಸಜ್ಜಯಾಚಾರ್ಯ, ಸೋಸಲೆ ಗರಳಪುರಿಶಾಸ್ತ್ರಿ, ದೇವಲಾಪುರದ ನಂಜುಂಡಕವಿ, ದಾದಾಶಾಸ್ತ್ರಿ ಮುಂತಾದ ಒಹಳಮಂದಿ ಪಂಡಿತ ಪ್ರಕಾಂತರೂ, ತಾರ್ಕಿಕರೂ, ವಿದ್ವಾಂಸರೂ ಇದ್ದರು.

ಉದಾರ ಹೃದಯರೂ, ವಿದ್ವತ್ಪಕ್ಷಪಾತಿಗಳೂ ಆಗಿದ್ದ ಮಹಾರಾಜರು ವಿದ್ವಾಂಸರುಗಳಿಗೆಲ್ಲಾ ದತ್ತಿಗಳನ್ನು ಬಿಟ್ಟುಕೊಟ್ಟು ರಾಜಾಶ್ರಯವನ್ನು ನೀಡಿದರು. ಅವರ ಆಸ್ಥಾನವು ಭೋಜರಾಜನ ಒಡ್ಡೋಲಗವನ್ನು ಹೋಲುತ್ತಿದ್ದಿತು. ಮಹಾರಾಜರನ್ನು "ಅಭಿನವಭೋಜ" ಎಂಬುದಾಗಿ ಕರೆಯುತ್ತಿದ್ದರು. ಅವರ ಆಸ್ಥಾನದಲ್ಲಿ ಬ್ರಾಹ್ಮಣ ವೀರಶೈವ ಮತ್ತು ಜೈನ ಕವಿಗಳೆಲ್ಲರೂ ಇದ್ದರು. ಮಹಾರಾಜರ ಆಸ್ಥಾನಕ್ಕೆ ಪರಸ್ಥಳದ ಪಂಡಿತರೂ, ಕವಿಗಳೂ ಬಂದು ತಮ್ಮ ವಿದ್ಯಾ ಪ್ರೌಢಿಮೆಯನ್ನು ಪ್ರದರ್ಶಿಸಿ ಪ್ರಭುಗಳಿಂದ ಸನ್ಮಾನ ಹೊಂದುತ್ತಿದ್ದರು. ಒಡೆಯರು ದಿಗ್ದಂತಿಗಳಾದ ಪಂಡಿತರ ವ್ಯಾಕ್ಯಾರ್ಥಗಳನ್ನು ಕೇಳುತ್ತಾ ತಲೆದೂಗುತ್ತಿದ್ದರು.

ಮಹಾರಾಜರಿಗೆ ಕನ್ನಡ ಮತ್ತು ಸಂಸ್ಕೃತ ಭಾಷೆಗಳೆರಡರಲ್ಲಿಯೂ ಅಸಾಧಾರಣ ಪಾಂಡಿತ್ಯವಿತ್ತು. ಅವರು ಕನ್ನಡ ಸಾಹಿತ್ಯಕ್ಕೆ ವಿಶೇಷ ಪ್ರೋತ್ಸಾಹ ಕೊಡುತ್ತಿದ್ದಂತೆಯೇ, ಸಂಸ್ಕೃತ ಭಾಷೆಗೂ ಆಶ್ರಯದಾತರಾಗಿದ್ದರು. ಅವರಕಾಲದಲ್ಲಿ ಕನ್ನಡಭಾಷೆ ಮತ್ತು ಕನ್ನಡ ಸಂಸ್ಕೃತಿಯು ವಿಶೇಷವಾಗಿ ಅಭಿವೃದ್ಧಿಗೆ ಬಂದವು. ಇವರ ಕಾಲದಲ್ಲಿ ಅದಷ್ಟು ಸಾಹಿತ್ಯ ಪ್ರಚಾರವು ಅದುವರೆಗೆ ಆಳಿದ ಕನ್ನಡನಾಡಿನ ಯಾವ ರಾಜರಕಾಲದಲ್ಲಿಯೂ ಆಗಲಿಲ್ಲವೆಂದು ಹೇಳಬಹುದು. ಕನ್ನಡಭಾಷೆ ಸರ್ವತೋಮುಖವಾಗಿ ಬೆಳೆಯಿತು; ಅನೇಕ ಗ್ರಂಥಗಳು ಹುಟ್ಟಿದವು. ಒಡೆಯರು ಸ್ವತಃ ರಚಿಸಿರುವ ಅಧ್ಯಾತ್ಮ ರಾಮಾಯಣ, ರಾಮ ಕಥಾಕಲ್ಪವೃಕ್ಷ, ಕೃಷ್ಣಕಥಾರತ್ನಾಕರ, ನಂಜುಂಡಶತಕ, ಸಕ್ತವಿಲಾಸದರ್ಪಣ, ನಳೋಪಾಖ್ಯಾನ, ಸೌಗಂಧಿಕಾಪರಿಣಯ-ಇವೇ ಮೊದಲಾದ ಅನೇಕ ಗದ್ಯ ಪದ್ಯ ಗ್ರಂಥಗಳಿಂದ ಅವರಿಗಿದ್ದ ಕವಿ

ತಾಶಕ್ತಿಯೂ ಪಾಂಡಿತ್ಯವೂ ವ್ಯಕ್ತವಾಗುತ್ತವೆ. ಅವರು ತಮ್ಮ ಗ್ರಂಥಗಳಲ್ಲಿ ಹೇಳಿಕೊಂಡಿರುವ 'ಉಭಯಕವಿತಾಲಕ್ಷಣ ವಿಚಕ್ಷಣ", "ಸ್ವಯಂಕೃತ ಕವಿತಾವಧೂರತ್ನ" ಎಂಬ ವಿಶೇಷಣಗಳು ಅವರಿಗೆ ಬಹು ಚೆನ್ನಾಗಿ ಒಪ್ಪುತ್ತವೆ. ನಮ್ಮ ಭರತಖಂಡದ ಪುರಾತನ ರಾಜರ ಚರಿತ್ರೆಯನ್ನು ಕಾಲಗಣನ ಪೂರ್ವಕವಾಗಿ ರಚಿಸಬೇಕೆಂಬ ಉದ್ದೇಶದಿಂದ ಒಡೆಯರು "ಸೂರ್ಯ ಚಂದ್ರ ವಂಶಾವಳಿ" ಮತ್ತು "ಶಕಕಾಲ ನಿರ್ಣಯ" ಎಂಬ ಗ್ರಂಥಗಳನ್ನು ಸ್ವಯಂ ರಚಿಸಿದ್ದಾರೆ.

ಮಹಾರಾಜರು ಜ್ಯೋತಿಶ್ಶಾಸ್ತ್ರದಲ್ಲೂ ಪಾರಂಗತರಾಗಿದ್ದರು 'ಪಶಾಃ ಭಾಗ ಪಟಕ' ಎಂಬ ಜ್ಯೋತಿಷಗ್ರಂಥವನ್ನು ರಚಿಸಿದ್ದಾರೆ. ಅವರ ಆಸ್ಥಾನ ವಿದ್ವಾಂಸರಾಗಿದ್ದ ಕುಣಿಗಲು ರಾಮಶಾಸ್ತ್ರಿಗಳ ಎರಡನೆಯ ಮಗು ಶಿವಸ್ವಾಮಿಯು ಜನಿಸಿದಾಗ, ಒಡೆಯರು ಆ ಮಗುವಿನ ಜಾತಕವನ್ನು ನೋಡಿ " ಮುಂದೆ ಈ ಕುಮಾರರು ಗುರುಪೀಠವನ್ನು ಅಲಂಕರಿಸುವರು " ಎಂದು ಹೇಳಿದ್ದರಂತೆ. ಅದರಂತೆಯೇ ಶಿವಸ್ವಾಮಿಯವರು ಕಾಲಕ್ರಮದಲ್ಲಿ ಶೃಂಗೇರಿ ಜಗದ್ಗುರು ಪೀಠವನ್ನು ಅಲಂಕರಿಸಿದರು!

ಮಹಾರಾಜರ ಮಹಿಷಿಯರಾದ ರಮಾವಿಲಾಸದ ಚೆಲುವಾಜಮ್ಮಣ್ಣಿಯವರ ಮತ್ತು ಸೀತಾವಿಲಾಸದ ದೇವಾಜಮ್ಮಣ್ಣಿಯವರ ಪ್ರೋತ್ಸಾಹಬಲದಿಂದ ಭಾಗವತ ಕೃಷ್ಣಸ್ವಾಮಿ ಎಂಬುವನು ವಾಸಿಷ್ಠರಾಮಾಯಣ ಟೀಕೆಯನ್ನು ಬರೆದಿದ್ದಾನೆ.

ಮಹಾರಾಜರ ಕೃಪಾಶ್ರಯದಲ್ಲಿ ರಚಿಸಿದ, ಕವಿಗಳ ಗ್ರಂಥಗಳು.

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ಬಸವಪ್ಪಶಾಸ್ತ್ರಿ	ಕೃಷ್ಣರಾಜಾಭ್ಯುದಯ
ಚಂದ್ರಕವಿ	ಆಂಧ್ರಭಾಷಾಭೂಷಣ
ಸೋಸಲೆ ಗರಳಪುರಿಶಾಸ್ತ್ರಿ	ಕೃಷ್ಣಭೂಪಾಲೀಯ (ಅಲಂಕಾರ ಗ್ರಂಥ.)
ಶ್ರೀನಿವಾಸ	ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ವರ್ಷವರ್ಧಂತೀ ದಶಕ

ಇದರಂತೆ ಇನ್ನೂ ಅನೇಕ ಪಂಡಿತರು ನಾನಾವಿಧ ಗ್ರಂಥಗಳನ್ನು ರಚಿಸಿದ್ದಾರೆ. ಅವರ ಪ್ರೋತ್ಸಾಹಬಲದಿಂದ ರಾಮಾಯಣ ಭಾರತಾದಿ ಸಂಸ್ಕೃತಗ್ರಂಥಗಳು ಕನ್ನಡದಲ್ಲಿ ರೂಪಗೊಂಡವು. (ಇಲ್ಲಿ ಶ್ರೀ ಜಯಚಾಮರಾಜ ಗ್ರಂಥಮಾಲೆಯನ್ನು ಸ್ಮರಿಸಬಹುದು.) ಹೀಗೆ ಮುಮ್ಮಡಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜ ಒಡೆಯರು ಕವಿಗಳ ಕಾವ್ಯಗಳ ಮೂಲಕ ಸಾಹಿತ್ಯಪ್ರಪಂಚದಲ್ಲಿ ಅಮರರಾಗಿದ್ದಾರೆ.

ವಿದ್ಯಾ ಪ್ರೋತ್ಸಾಹ

ಮಹಾರಾಜರು ಸಂಸ್ಕೃತವಿದ್ಯಾಭ್ಯಾಸಕ್ಕೆ ವಿಶೇಷ ಸಹಾಯಗಳನ್ನು ಒದಗಿಸಿದರು. ಆ ಕಾಲದಲ್ಲಿ ಗೀರ್ವಾಣಭಾಷೆಗೆ ಮೈಸೂರು ಪಟ್ಟಣವು ತೌರುಮನೆಯಂತಿತ್ತು. ಸಾಹಿತ್ಯ, ವ್ಯಾಕರಣ, ತರ್ಕ, ವೇದಾಂತ ಇವುಗಳಲ್ಲಿ ಪ್ರಸಿದ್ಧರಾದ ಅನೇಕ ಪಂಡಿತರು ರಾಜಧಾನಿಯಲ್ಲಿ ರಾಜಾಶ್ರಯದಿಂದ ಜೀವಿಸುತ್ತಿದ್ದರು. ಮಹಾರಾಜರು ವಿದ್ವಾಂಸರಿಗೆಲ್ಲ ಯಥೇಚ್ಛವಾಗಿ ಮಾಸಾಶನಗಳನ್ನೂ, ಭೂಮಿ ಕಾಣಿಗಳನ್ನೂ, ಅಗ್ರಹಾರಗಳನ್ನೂ ಕೊಟ್ಟು ಗೌರವಿಸುತ್ತಿದ್ದರು ರಾಜಕೃಪಾಪೋಷಿತರಾದ ವಿದ್ವಾಂಸರು ತಮ್ಮತಮ್ಮ ಮನೆಗಳಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಪಾಠಪ್ರವಚನಗಳನ್ನು ಹೇಳಿಕೊಡುತ್ತಿದ್ದರಲ್ಲದೆ ಅವರ ಊಟ ಉಪಚಾರಗಳಿಗೂ ಅನುಕೂಲಪಡಿಸಿದ್ದರು. ಪ್ರತಿಯೊಬ್ಬ ವಿದ್ವಾಂಸರ ಮನೆಯೂ ಒಂದು ಗುರುಕುಲ; ಅಷ್ಟೇಕೆ! ಒಂದು ವಿದ್ಯಾಪೀಠವೆನಿತ್ತು. ಮಹಾರಾಜರು ಪ್ರತಿ ತಿಂಗಳಲ್ಲಿಯೂ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಹಾಗ, ಮುಪ್ಪಾಗ ಹಣ. ಹಣದಡ್ಡ, ಎಂಬ ಆಗಿನಕಾಲದ ನಾಣ್ಯಗಳನ್ನು ಆ ಆ ತರಗತಿಗೆ ಅನುಸಾರವಾಗಿ ಅರಮನೆಯಿಂದ ವಿದ್ಯಾರ್ಥಿವೇತನಗಳನ್ನು ಕೊಡಿಸುತ್ತಿದ್ದರು.

ಕಲಾಪ್ರಿಯತೆ-ರಸಿಕತೆ

ಮಹಾರಾಜರು ಸಾಹಿತ್ಯಪ್ರೇಮಿಗಳಾಗಿದ್ದಂತೆಯೇ ಕಲಾಪ್ರಿಯರೂ, ರಸಿಕಶಿಖಾಮಣಿಗಳೂ ಆಗಿದ್ದರು. ಸಂಗೀತ, ಚಿತ್ರ ಕಲೆ, ಶಿಲ್ಪ ಮುಂತಾದ ಕಲೆಗಳಿಗೆ ಉದಾರವಾದ ಆಶ್ರಯವಿತ್ತು ಕಲಾಪರಿಪೋಷಣೆ ನೂಡಿದರು. ಆ ಕಾಲದಲ್ಲಿ ಚಿತ್ರಕಾರ ತಿಪ್ಪಯ್ಯನೆಂಬ ಕಲಾವಿದನು ಮಹಾರಾಜರ ಆಸ್ಥಾನದಲ್ಲಿದ್ದನು. ಒಡೆಯರು ಜಗನ್ಮೋಹನಅರಮನೆಯನ್ನು ಕಟ್ಟಿಸಿ ಅದರಲ್ಲಿ ಚಿತ್ರವಿಚಿತ್ರಕರವಾದ ಅನೇಕ ವಸ್ತುಗಳನ್ನು ಸಂಗ್ರಹಿಸಿಟ್ಟು ಸುಂದರ ಚಿತ್ರಗಳನ್ನು ಬರೆಯಿಸಿ ಜನತೆಯ ಕಲಾಭಿರುಚಿಯನ್ನು ಹೆಚ್ಚಿಸಲು ಸಹಾಯಕರಾದರು. ಒಡೆಯರ ಆಸ್ಥಾನಕ್ಕೆ ಚಿತ್ರಕಾರರೂ, ಶಿಲ್ಪಿಗಳೂ ಅನೇಕ ಪ್ರಾಂತಗಳಿಂದ ಬಂದು, ತಮ್ಮ ಕಲಾನೈಪುಣ್ಯವನ್ನು ಪ್ರದರ್ಶಿಸಿ ತಕ್ಕ ಬಹುಮಾನಗಳನ್ನು ಪಡೆಯುತ್ತಿದ್ದರು.

ಒಮ್ಮೆ ಉತ್ತರದಿಂದಾವುದೋ ಒಬ್ಬ ಶಿಲ್ಪಿ ಗಾಜಿನಿಂದ ಒಂದು ನಯನಮನೋಹರವಾದ ಪಾಲಕಿಯನ್ನು ತಯಾರಿಸಿಕೊಂಡು ಮಹಾಸ್ವಾಮಿಯವರ ಗಮನಕ್ಕೆ ತಂದು ಅದನ್ನು ಅರ್ಪಿಸಬೇಕೆಂದು ಬಂದು ಸಂಬಂಧಪಟ್ಟ ಅಧಿಕಾರಿಯನ್ನು ಪ್ರಾರ್ಥಿಸಿದನಂತೆ. ಅವನು ನಿತ್ಯವೂ ಏನಾದರೂ ನೆಪಗಳನ್ನು ಹೇಳುತ್ತಿದ್ದನೇ ಪರಂತು ರಾಜದರ್ಶನಕ್ಕೆ ಅವಕಾಶವನ್ನು ಕಲ್ಪಿಸಿಕೊಡಲೇ ಇಲ್ಲ. ಶಿಲ್ಪಿ ಬಹಳ ದಿನಗಳು ಕಾದು ನಿರಾಶನಾಗಿ ಆ ಪಾಲಕಿಯನ್ನು ದೊಡ್ಡಕೆರೆ ಕೋಡಿಯ ಬಳಿ ಒಡೆದು ಹೊರಟುಹೋದನು. ಮಹಾರಾಜರಿಗೆ ಈ ವಿಷಯ ತಿಳಿದು ಆ ಪಾಲಕಿಯ ಚೂರುಗಳನ್ನು ತರಿಸಿ, ಶಿಲ್ಪಿಯನ್ನು ಕರೆಸಿ ಪಾಲಕಿಯ ಮೌಲ್ಯವನ್ನು ಕೊಟ್ಟು ಅವನ ಕಲಾನೈಪುಣ್ಯಕ್ಕೆ ತಕ್ಕ ಬಹುಮಾನವನ್ನೂ ಕೊಟ್ಟು ಕಳುಹಿಸಿದ್ದಲ್ಲದೆ ಆ ಶಿಲ್ಪಿಗೆ ನಿರಾಶೆಯನ್ನುಂಟುಮಾಡಿದ್ದ ಅಧಿಕಾರಿಯನ್ನು ಶಿಕ್ಷಿಸಿದರಂತೆ.

(ಮುಂದುವರಿಯುವುದು.)

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ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ

೧೬೬ ನೇ ಜಯಂತ್ಯುತ್ಸವದಲ್ಲಿ

ಶ್ರೀ ಜೆ. ಬಿ. ಮಲ್ಲಾರಾಧ್ಯ, ಎಂ ಎ., ಎಂ.ಎಲ್.ಎ., ರವರ ಅಧ್ಯಕ್ಷಭಾಷಣ.

(ಕಳೆದ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು)

ಸಂಗೀತವೆಂದರೆ ಮಹಾರಾಜರಿಗೆ ಪಂಚಪ್ರಾಣ. ಸಂಗೀತಶಾಸ್ತ್ರದಲ್ಲಿ ಪಾರಂಗತರಾಗಿದ್ದ ವೀಣೆ ಸಾಂಬಯ್ಯ, ವೀಣೆ ವೆಂಕಟ ಸುಬ್ಬಯ್ಯ, ಸದಾಶಿವರಾಯ, ಮೊದಲಾದವರು ಆಸ್ಥಾನದಲ್ಲಿದ್ದರು. ಮಹಾರಾಜರು ವೆಂಕಟಸುಬ್ಬಯ್ಯನವರಲ್ಲಿ ವೀಣೆಯನ್ನು ಕಲಿಯುತ್ತಿದ್ದರಂತೆ. ಸಂಗೀತಪ್ರಪಂಚದಲ್ಲಿ ಪ್ರಖ್ಯಾತರಾದ ತ್ಯಾಗರಾಜರು ಮುಮ್ಮಡಿಯವರ ಆಸ್ಥಾನಕ್ಕೆ ಒಮ್ಮೆ ಬಂದಿದ್ದರೆಂದು ತಿಳಿದು ಬರುತ್ತದೆ.

ಆಯುರ್ವೇದವಿದ್ವಾಂಸರಾದ ಗುಂಡಲುಪಂಡಿತ, ಜಿನಚಂದ್ರಪಂಡಿತ, ಗುರುಮೂರ್ತಿಪಂಡಿತ, ಕಿಚ್ಚಾಪಂಡಿತ ಮೊದಲಾದವರು ರಾಜಾಶ್ರಯದಲ್ಲಿ ಪ್ರಸಿದ್ಧರಾಗಿದ್ದರು. ಗುಂಜಾಜೋಸ್ಯ, ಪಾಳ್ಯಂ ವೆಂಕಟರುಬ್ಬಾಜೋಸ್ಯ, ಕ್ಯಾತನಹಳ್ಳಿ ಶ್ರೀನಿವಾಸಜೋಸ್ಯ ಇವರು ಆಸ್ಥಾನದ ಪ್ರಖ್ಯಾತ ಜ್ಯೋತಿಷ್ಯರು.

ಧರ್ಮ ಮತ್ತು ಸಂಸ್ಕೃತಿಗಳ ಉದ್ಧಾರ

ಮಹಾರಾಜರು ಪಟ್ಟಕ್ಕೆ ಬಂದಮೇಲೆ ನೂತನ ಧರ್ಮ ಮತ್ತು ಸಂಸ್ಕೃತಿಗಳ ಪುನರುದ್ಧಾರ ಕಾರ್ಯಗಳಿಗೆ ವಿಶೇಷವಾಗಿ ಪ್ರೋತ್ಸಾಹ ಕೊಟ್ಟರು. ಶ್ರೀ ಚಾಮುಂಡೇಶ್ವರೀ ದೇವಸ್ಥಾನಕ್ಕೆ ಚಿನ್ನ ಮತ್ತು ಬೆಳ್ಳಿಯ ಪೂಜೋಪಕರಣಗಳನ್ನೂ, ನವರತ್ನ ಪದಕವನ್ನೂ ಒಪ್ಪಿಸಿ ಪ್ರತಿ ವರ್ಷವೂ ಶ್ರೀ ದೇವಿಯವರ ರಥೋತ್ಸವವು ನಡೆಯುವಂತೆ ಏರ್ಪಾಟು ಮಾಡಿದರು. ಬೆಟ್ಟದ ಮೇಲಿದ್ದ ಅನೇಕ ಕಮರಿಗಳನ್ನು ಮುಚ್ಚಿಸಿ ದೇವಸ್ಥಾನದ ಸುತ್ತಲೂ ಸುಭದ್ರವಾದ ಕೋಟೆಯನ್ನು ಕಟ್ಟಿಸಿ, ದೇವಾಲಯದ ದ್ವಾರದ ಮೇಲ್ಗಡೆಯಲ್ಲಿ ಉನ್ನತವಾಗಿಯೂ, ಸುಂದರವಾಗಿಯೂ ಇರುವ ಏಳ್ನೆಲೆಯ ಗೋಪುರವನ್ನು ನಿರ್ಮಿಸಿದರು. ದೇವಸ್ಥಾನದ ಒಳಗಡೆ ಉತ್ಸವ ವಿಗ್ರಹದ ಎದುರಿಗೆ ಶಿಲೆಯಿಂದ ತಮ್ಮ ಭಕ್ತವಿಗ್ರಹವನ್ನೂ, ತಮ್ಮ ಪತ್ನಿಯರ ವಿಗ್ರಹಗಳನ್ನೂ ಕೈಜೋಡಿಸಿ ನಿಂತುಕೊಂಡಿರುವ ಭಾವ ಭಂಗಿಯಲ್ಲಿ ನಿರ್ಮಿಸಿ ಪ್ರತಿಷ್ಠೆಗೊಳಿಸಿದರು.

ನಂಜನಗೂಡು ಶ್ರೀಕಂಠೇಶ್ವರಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಗೋಪುರಗಳನ್ನು ಕಟ್ಟಿಸಿದವರು ಇವರೇ. ಅಷ್ಟೇ ಅಲ್ಲ. ದೇವಸ್ಥಾನದಲ್ಲಿ ಶಿವನ ಪಂಚವಿಂಶತಿ ಲೀಲಾಮೂರ್ತಿಗಳನ್ನು ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿ, ದೇವರಿಗೆ ನವರತ್ನಖಚಿತವಾದ ಶ್ರೀಕಂಠಮುಡಿಯನ್ನೂ, ಪಾರ್ವತೀದೇವಿಯವರಿಗೆ ಮುಕ್ತಾಹಾರ, ಚಿನ್ನದ ಕಿರೀಟ, ರನ್ನದ ಒಡ್ಯಾಣ, ನವರತ್ನದ ಮೂಗುತಿ, ಕರ್ಣಾಭರಣ ಮತ್ತು ರತ್ನದ ನಕ್ಷತ್ರಮಾಲಿಕೆ, ಇವುಗಳನ್ನೂ ಸಮರ್ಪಿಸಿದರು. ದೇವಸ್ಥಾನವನ್ನು ಜೀರ್ಣೋದ್ಧಾರ ಮಾಡಿಸಿ ಪೂಜಾಕಾರ್ಯಗಳು ಶಾಶ್ವತವಾಗಿ ನಡೆಯುವಂತೆ ಅನುಕೂಲಗಳನ್ನು ಕಲ್ಪಿಸಿಕೊಟ್ಟರು. ಈಶ್ವರಪ್ರೀತ್ಯರ್ಥವಾಗಿ ಶತಗೋವೃಷಗಳನ್ನೂ, ಒಂದು ವೃಷಭವನ್ನೂ ಧಾರೆಯೆರೆದುಕೊಟ್ಟು ಪ್ರತಿದಿನವೂ ದೇವಸ್ಥಾನಕ್ಕೆ ಹಾಲು, ಮೊಸರು, ಬೆಣ್ಣೆ ಬರುವಂತೆ ಏರ್ಪಡಿಸಿದರು. ಆ ಗೋವೃಂದವನ್ನು ಕಾಪಾಡುವದಕ್ಕಾಗಿ ಅನೇಕ ಹುಲ್ಲುಗಾವಲುಗಳನ್ನು ಬಿಟ್ಟುಕೊಟ್ಟರು.

ಖಾನಾ ಚಾಮರಾಜಒಡೆಯರು ಮುಮ್ಮಡಿಯವರ ಪೂಜ್ಯ ಪಿತೃಗಳು ಅವರು ಕುಟ್ಟದುದು ಅರಿಕುಶಾರದಲ್ಲಿ. ತಂದೆಯವರ ಜ್ಞಾಪಕಾರ್ಥವಾಗಿ ಮಹಾರಾಜರು ಆ ಊರಿಗೆ ಚಾಮರಾಜನಗರವೆಂದು ಹೆಸರಿಟ್ಟು ಈಶ್ವರದೇವಾಲಯವನ್ನು ಕಟ್ಟಿಸಿ ಚಾಮರಾಜೇಶ್ವರ ಶಿವಲಿಂಗವನ್ನು ಪ್ರತಿಷ್ಠೆಮಾಡಿಸಿದರು. ಪೂಜ್ಯನೂತಿ ಕೆಂಪನಂಜಮ್ಮಣ್ಣಿಯವರ ಹೆಸರಿನಲ್ಲಿ ಪಾರ್ವತೀದೇವಿಯನ್ನು ಪ್ರತಿಷ್ಠೆಮಾಡಿಸಿದರು. ದೇವಸ್ಥಾನದ ಪೂಜಾಕಾರ್ಯಗಳು ನಿರಂತರವಾಗಿ ನಡೆಯಲು ತಸ್ತೀಕನ್ನು ಏರ್ಪಡಿಸಿ ಸೂನ್ಯಗಳನ್ನು ಬಿಟ್ಟರು.

ಪೇಲಲಕೋಟೆಯ ದೇವಸ್ಥಾನಗಳನ್ನು ಜೀರ್ಣೋದ್ಧಾರಮಾಡಿಸಿ ಶೀಲುವ ನಾರಾಯಣಸ್ವಾಮಿಗೆ ಕೃಷ್ಣರಾಜಮುಡಿ ಎಂಬ ಚಿನ್ನದ ಕಿರೀಟವನ್ನು ಮಾಡಿಸಿಕೊಟ್ಟರು. ಅಲ್ಲಿ ವಾಸಿಸುವ ಬ್ರಾಹ್ಮಣರಿಗೆ ಪ್ರತಿದಿನವೂ ಒಬ್ಬೊಬ್ಬರಿಗೆ ಒಂದೊಂದು ಪಾವು ಸ್ಥಳವಾಸದ ಅಕ್ಕಿಯನ್ನು ಕೊಡಬೇಕೆಂದು ನಿಬಂಧನೆ ಮಾಡಿದರು. ಒಮ್ಮೆ ಮಹಾರಾಜರು ಶಿವಗಂಗೆಗೆ ಹೋಗಿದ್ದರು. ಆ ಬೆಟ್ಟದ ಶಿಖರದಲ್ಲಿರುವ ಕೋಡುಗಲ್ಲಿಗೆ ಹಿಂದಿನ ಕಾಲದಲ್ಲಿ ಕಟ್ಟಿದ್ದ ಗಂಟೆಯು ಬಿದ್ದುಹೋಗಿದೆಯೆಂದು ತಿಳಿದು ಮಹಾರಾಜರು ಆ ನಿರಾಲಂಬಪ್ರದೇಶದ ಕೋಡುಗಲ್ಲಿಗೆ ಬೆಳ್ಳಿಯ ಐದು ಗಂಟೆಗಳನ್ನು ಹಾಕಿಸಿದರು.

ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಹೊರಗಡೆಯಲ್ಲಿರುವ ಪುಣ್ಯಕ್ಷೇತ್ರಗಳಲ್ಲಿ ನಡೆಯತಕ್ಕ ದೇವತಾಕಾರ್ಯಗಳಿಗೂ ಮಹಾರಾಜರು ಉದಾರವಾಗಿ ಸಹಾಯಮಾಡಿದರು. ಕಾಶಿ - ಅನ್ನಛತ್ರ; ತಿರುಪತಿ - ಅನ್ನಛತ್ರ; ಶ್ರೀಶೈಲಂ - ರುದ್ರಾಕ್ಷಿಮಂಟಪ; ಕಂಚಿ ಏಕಾಂಬ

ರೇಶ್ವರ - ಮುತ್ತಿನ ಪಾಲಕಿ, ಒಂದು ಆನೆ; ಸುಬ್ರಹ್ಮಣ್ಯ - ಪ್ರತಿದಿನ ನೂರು ಮಂದಿ ಬ್ರಾಹ್ಮಣರಿಗೆ ಭೋಜನ ಏರ್ಪಾಟು ಮತ್ತು ಬೊಂಬೆ ತೇರು; ಧರ್ಮಶ್ಥಳ. ಕಾರ್ಕಳ, ಮೂಡಬಿದಿರೆ - ಇವುಗಳಿಗೆ ಪೂಜಾಸೌಕರ್ಯ; ಉಡುಪಿ ಕೃಷ್ಣದೇವರಿಗೆ ರತ್ನಕಿರೀಟ.

ಮಹಾರಾಜರಲ್ಲಿ ಸರ್ವಸಮತಾಭಾವವಿತ್ತು. ಸ್ವಧರ್ಮನಿರತರೂ ಪರಧರ್ಮಸಹಿಷ್ಣುಗಳೂ ಆಗಿದ್ದರು. ಎಲ್ಲ ಮತಗಳ ಪ್ರಜೆಗಳನ್ನೂ ಪುತ್ರವಾತ್ಸಲ್ಯದಿಂದ ಕಾಣುತ್ತಿದ್ದರು.

ದಾನ - ಧರ್ಮ

'ಅಭಿನವ ಕರ್ಣ', 'ಕಲಿಯುಗದ ಕರ್ಣ' ಎಂದು ಕೀರ್ತಿಪಡೆದ ಮಹಾರಾಜರು ಮಾಡಿದ ದಾನಧರ್ಮಗಳನ್ನು ಇಷ್ಟೇ ಎಂದು ವರ್ಣಿಸಲಾಗುವುದಿಲ್ಲ ಸನಾತನಧರ್ಮಪ್ರಾಣಸ್ವರೂಪರಾಗಿದ್ದ ಒಡೆಯರು ಸಂಸ್ಕೃತಿಯನ್ನು ಪುನರುದ್ಧಾರಮಾಡಿ, ಆರ್ಯ ಧರ್ಮಕ್ಕೆ ನವಚೈತನ್ಯವುಂಟು ಮಾಡಿದರು. ಅನೇಕ ಅಗ್ರಹಾರಗಳನ್ನು ಕಲ್ಪಿಸಿ, ವೇದವಿದರೂ, ಕರ್ಮಠರೂ ಆದ ಬ್ರಾಹ್ಮಣರಿಗೆ ದಾನ ಮಾಡಿದರು. ಕಪಿಲಾನದೀತೀರದಲ್ಲಿ ಶ್ರೀಕೃಷ್ಣರಾಜೇಂದ್ರಪುರ (ದೊಡ್ಡ ಸೇತುವೆ ಬಳಿ. ಅದನ್ನು ಕತ್ತಾಡಿಪುರ ಎಂದು ಕರೆಯುತ್ತಾರೆ) ವೆಂಬ ಅಗ್ರಹಾರವನ್ನೂ, ದೇವೀರಮ್ಮಣ್ಣಿ ಅಗ್ರಹಾರ, ಕೊತ್ತವಾಡಿ ಅಗ್ರಹಾರ, ಚಲುವಾಂಬಾ ಅಗ್ರಹಾರ - ಇವುಗಳನ್ನೂ ಕಲ್ಪಿಸಿ ಬ್ರಾಹ್ಮಣರಿಗೆ ದಾನಮಾಡಿದರು. ರಾಜಾಶ್ರಯದಿಂದ ಸಂತೃಪ್ತರಾದ ಬ್ರಾಹ್ಮಣರು ವೇದಾಧ್ಯಯನಸಂಪನ್ನರಾಗಿ, ಚತುಶ್ಶಾಸ್ತ್ರಪಂಡಿತರಾಗಿ ಸಂಸ್ಕೃತಿಯನ್ನು ಕಾಪಾಡಿಕೊಂಡು ಬರುತ್ತಿದ್ದರು.

ಸಂಸ್ಥಾನದಲ್ಲಿ ಒಂದೆಹೆಯಿಂದ ಮತ್ತೊಂದೆಡೆಗೆ ಸಂಚಾರಮಾಡತಕ್ಕ ಪ್ರಯಾಣಿಕರ ಸೌಕರ್ಯಕ್ಕಾಗಿ ರಾಜಮಾರ್ಗಗಳ ಪಕ್ಕದಲ್ಲಿ ಒಂದೊಂದು ಗಾವುದ ದೂರಕ್ಕೆ ಒಂದೊಂದು ಅನ್ನಛತ್ರವನ್ನು ಇಡಿಸಿದರು. ದಾರಿಯ ಪಕ್ಕಗಳಲ್ಲಿ ಸಾಲುಮರಗಳನ್ನು ನೆಡಿಸಿ ಅಲ್ಲಲ್ಲಿ ಗುಂಡುತೋಪುಗಳನ್ನು ಹಾಕಿಸಿ, ಸರೋವರ ತಟಾಕಾದಿಗಳನ್ನು ನಿರ್ಮಿಸಿ, ನೀರೂ ನೆಳಲೂ ಯಥೇಚ್ಛವಾಗಿ ದೊರೆಯುವಂತೆ ಮಾಡಿದರು. ತಿರುಮಕೂಡಲು ನರಸೀಪುರ ಮಾರ್ಗದಲ್ಲಿ ಹೊರವಣ (ವರ್ಣ) ಎಂಬ ಗ್ರಾಮದಬಳಿ ದೇವಾಂಬುಧಿ ಎಂಬ ಕರೆಯನ್ನು ಹೆಗ್ಗಡದೇವನಕೋಟೆ-ತಲಜೇರಿ ಮಾರ್ಗದಲ್ಲಿ ಲಿಂಗಾಂಬುಧಿ ಎಂಬಕೆರೆಯನ್ನೂ, ಕಟ್ಟಿಸಿದರು. ಹಲವು ರಾಜಮಾರ್ಗಗಳಲ್ಲಿ ಧರ್ಮ ಶಾಲೆಗಳನ್ನೂ, ಕಲ್ಯಾಣಿಗಳನ್ನು ಕಲ್ಪಿಸಿ ಅಲ್ಲಲ್ಲಿ ಅರವಟ್ಟಿಗೆಗಳನ್ನು ಇಡಿಸಿ ಪ್ರಯಾಣಿಕರಿಗೆ ಅನ್ನೋದಕಗಳನ್ನು ದೊರೆಯುವಂತೆ ಮಾಡಿದರು. ಧರ್ಮ ಪ್ರಭುಗಳ ರಾಜ್ಯದಲ್ಲಿ ಎಲ್ಲಿನೋಡಿದರೂ ಧರ್ಮ ಕಾರ್ಯಗಳು ತುಂಬಿರಲು ಜನರು "ಧರ್ಮರಾಜ್ಯ" ವೆಂಬುದಾಗಿ ಕೊಂಡಾಡುತ್ತಿದ್ದರು. ಭಿಕ್ಷುಕರೂ, ಗೋಸಾಯಿಗಳೂ, ಬೈರಾಗಿಗಳೂ ಇಳಿದುಕೊಳ್ಳಲು ಮಧುವನದ ಬಳಿ ಧರ್ಮಶಾಲೆಯನ್ನು ಕಲ್ಪಿಸಿದರು. ಮಹಾರಾಜರಿಗೆ ತಿರುಕರಲ್ಲಿಯೂ ಬಡವರಲ್ಲಿಯೂ ಅಪಾರ ದಯೆಯಿತ್ತು. ಬಡಬಗ್ಗರಿಗೆ ಆಗಾಗ ಅರಮನೆಯಿಂದ ಬಟ್ಟೆಗಳನ್ನು ಕೊಡಿಸುತ್ತಿದ್ದರು.

ಮಹಾರಾಜರಿಗೆ ಗುರುಪೀಠಗಳಲ್ಲಿ ಅನನ್ಯ ಸಾಧಾರಣವಾದ ಭಕ್ತಿಗೌರವಗಳಿದ್ದವು. ಪರಕಾಲಮಠ, ಶೃಂಗೇರಿಮಠ, ರಂಭಾಪುರಿಮಠ, ವ್ಯಾಸರಾಯಮಠ, ಶಿವಗಂಗೆಮಠ, ಶ್ರವಣಬೆಳಗೊಳಮಠ, ಉತ್ತರಾದಿಮಠ, ಸೋಸಲೆಮಠ, ಈ ಊರಿನಲ್ಲಿರುವ ಗಚ್ಚಿಮಠ, ಜಪದಕಟ್ಟೆಮಠ- ಇವೇ ಮೊದಲಾದ ಎಲ್ಲಾ ಮಠಗಳಿಗೂ ಒಂದೇರೀತಿಯಾದ ರಾಜ ಗೌರವಗಳನ್ನು ಸಲ್ಲಿಸುತ್ತಿದ್ದರು. ಹಲವುಸಾರಿ ಅಗ್ನಿಷ್ಟೋಮ, ಅತಿರಾತ್ರ, ಉಕ್ಥ್ಯ, ವಾಜಪೇಯ, ಗರುಡಚಯನ, ಸರ್ವತೋಮುಖ, ಬೃಹಸ್ಪತಿಸವನ ಮುಂತಾದ ಕ್ರತುಗಳನ್ನು ಮಾಡಿಸಿದರು.

ಸದ್ಗುಣಗಳು

ಮಹಾರಾಜರು ತುಂಬು ಜೀವನವನ್ನು ಸಾಗಿಸಿದ ಮಹಾಪುರುಷರು. ತಮ್ಮ ಜೀವಮಾನವನ್ನೆಲ್ಲ ಕೈತಪ್ಪಿ ಹೋಗಿದ್ದ ರಾಜ್ಯವನ್ನು ಮರಳಿಪಡಿಸಿಕೊಳ್ಳುವುದರಲ್ಲೇ ಸವೆಸಿ ಹಣ್ಣಾದರು. ಅವರು ಬಹಳ ದೃಢಕಾಯರು. ಅವರ ಭವ್ಯ ಶರೀರ ಸಕಲ ರಾಜಲಕ್ಷಣಗಳನ್ನು ಸೂಚಿಸುತ್ತಿತ್ತು. ಯಾವಾಗಲೂ ಸುಂದರವಾದ ಉಡುಪನ್ನು ಧರಿಸುತ್ತಿದ್ದರು. ಒಳ್ಳೆಯ ಆಚಾರ ಸಂಪನ್ನರು. ಸ್ವಭಾವತಃ ದಯಾಳು, ಉದಾರಹೃದಯರು. ಕೊಡುಗೈ ಶಿಖಾಮಣಿ. ಆಡಳಿತದಲ್ಲಿ ದಕ್ಷರು. ಅವರಿಗೆ ಅಮೋಘವಾದ ಜ್ಞಾಪಕಶಕ್ತಿಯಿತ್ತು. ಒಂದುಸಾರಿ ನೋಡಿದುದನ್ನು, ಕೇಳಿದ್ದನ್ನು ಎಷ್ಟುದಿನಗಳಾದರೂ ಮರೆಯುತ್ತಿರಲಿಲ್ಲ. ಹಿಡಿದ ಕೆಲಸವನ್ನು ಶ್ರದ್ಧಾ ಪೂರ್ವಕವಾಗಿ ಮಾಡುತ್ತಿದ್ದರು. ಅವರಿಗಿದ್ದ ತಾಳ್ಮೆ ಅನನ್ಯಸದೃಶವಾದದ್ದು. ತಮ್ಮ ಮನೋಗತವನ್ನು ಸಾಧಿಸಿಕೊಳ್ಳುವದರಲ್ಲಿ ವ್ಯಕ್ತಪಡಿಸುತ್ತಿದ್ದ ಚತುರತೆ, ಕಾರ್ಯಸಾಧನಾ ಪರತೆ, ದೂರದೃಷ್ಟಿ, ಸದಾಲೋಚನೆ - ಮುಂತಾದ ಗುಣಗಳು ಅವರಲ್ಲಿ ಸಹಜವಾಗಿಯೇ ನೆಲೆಸಿದ್ದವು.

ಮುಮ್ಮಡಿ ಪ್ರಭುಗಳಿಗೆ ಸ್ನೇಹಿತರಲ್ಲಿ ಅಳಲಂಕವಾದ ಪ್ರೇಮವಿತ್ತು. ಎಂತಹ ಕಷ್ಟಕಾಲದಲ್ಲೂ ಎದೆಗುಂದುವ ಸ್ವಭಾವದವರಲ್ಲ. ರಾಜ್ಯ ಕೈತಪ್ಪಿದಾಗ ಅವರು ತೋರಿಸಿದ ಧೈರ್ಯವೇ ಇದಕ್ಕೆ ಸಾಕ್ಷಿ.

ಮಹಾರಾಜರು ಸೌಜನ್ಯ ಶೀಲರು, ದಯಾದಾಕ್ಷಿಣ್ಯಪರರು. ಬಡವರಲ್ಲಿಯೂ ಮಕ್ಕಳಲ್ಲಿಯೂ ಅವರಿಗೆ ಬಹಳ ಪ್ರೇಮ. ಒಂದು ದಿನ ಅರಮನೆಯ ಊಳಿಗದ ಹೆಂಗಸಿನ ಡಾಬನ್ನು ಒಬ್ಬ ಪಹರೆಯವನು ಹೇಗೋ ಕದ್ದು ಬಿಟ್ಟನು. ಆಕೆ ಆತನಮೇಲೆ ಅನುಮಾನಪಟ್ಟು ಪ್ರಭುಗಳಿಗೆ ಬಿನ್ನವಿಸಿಕೊಂಡಳು. ಒಡೆಯರು ಅವನನ್ನು ಕರೆದು ವಿಚಾರಿಸಲು ಅವನು ಹೆದರಿ ತಬ್ಬಿಬ್ಬಾಗಿ "ನನಗೆ ತುಂಬಾ ಮಕ್ಕಳಿದ್ದಾರೆ. ಅವರಿಗೆ ಏನಾದರೂ ಒಡವೆಯನ್ನು ಮಾಡಿಸಬೇಕೆಂದು ಹಾಗ ಮಾಡಿದೆನು" ಎಂದು ಕಳ್ಳತನವನ್ನು ಒಪ್ಪಿಕೊಂಡನು. ಒಡೆಯರು ಆ ಮಕ್ಕಳನ್ನೆಲ್ಲಾ ಕರೆಸಿ ನೋಡಿ, ಆ ಬಡಪಾಯಿಯ ಅಪರಾಧವನ್ನು ಮನ್ನಿಸಿ, ಆ ಒಡವೆಯನ್ನು ಅವನಿಗೇ ಕೊಟ್ಟು ಊಳಿಗದ ಹೆಂಗಸಿಗೆ ಬೇರೆಯದನ್ನು ಮಾಡಿಸಿ ಕೊಡಿಸಿದರಂತೆ!

ಮಹಾರಾಜರು ರಾತ್ರಿಯವೇಳೆ ಬಹಳಹೊತ್ತಿನವರೆಗೂ ಅರಮನೆಯ ಅಂಬಾವಿಲಾಸದಲ್ಲಿ ಕುಳಿತುಕೊಂಡು ಇಷ್ಟಮಿತ್ರರೊಂದಿಗೆ ಅನೇಕ ಸಂಗತಿಗಳನ್ನೂ ಹಾಸ್ಯಪ್ರಸಂಗಗಳನ್ನೂ ಕುರಿತು ಮಾತಾಡುತ್ತಿದ್ದರಂತೆ. ಒಂದೊಂದು ದಿನ ಪಂಡಿತರಸಂಗಡ ಶಾಸ್ತ್ರವಿಚಾರಗಳನ್ನು ಕುರಿತು ಮಾತಾಡುತ್ತಿದ್ದರಂತೆ. ಆಚಾರನಿಷ್ಠರನ್ನು ಕಂಡರೆ ಅಂಥವರನ್ನು ತುಂಬ ಪ್ರೀತಿಸುತ್ತಿದ್ದರಂತೆ.

ಪ್ರಭುಗಳು ಆಶ್ರಿತಜನವತ್ಸಲರು. ರಾಜಾಶ್ರಯದಲ್ಲಿದ್ದ ಪಂಡಿತರಲ್ಲಿಯೂ ಕವಿಗಳಲ್ಲಿಯೂ ಬಹಳ ಗೌರವವಿಟ್ಟಿದ್ದರು. ಅವರ ಮನೆಯಲ್ಲಿ ನಡೆಯತಕ್ಕ ವಿವಾಹಾದಿ ಶುಭಕಾರ್ಯಗಳಿಗೆ ಉದಾರವಾಗಿ ಸಹಾಯವಾಡುತ್ತಿದ್ದರಲ್ಲದೆ, ಒಮ್ಮೊಮ್ಮೆ ತಾವೂ ದಯಮಾಡಿಸಿ ತಮ್ಮ ಮೆಚ್ಚುಗೆಯನ್ನು ವ್ಯಕ್ತಪಡಿಸುತ್ತಿದ್ದರು. ಮಹಾರಾಜರಲ್ಲಿ ಅಹಂಕಾರವೆಂಬುದೇ ಇಲ್ಲ. ಬಹಳ ಸರಸಿಗಳಾಗಿದ್ದರು. ತಮ್ಮ ಆಸ್ಥಾನ ಪಂಡಿತ ಗೋಷ್ಠಿಯಲ್ಲಿದ್ದ ವಿದ್ವಾಂಸರನ್ನು ಪರಿಹಾಸ್ಯಕ್ಕಾಗಿ ಅಡ್ಡಹೆಸರುಗಳಿಂದ ಕರೆಯುತ್ತಿದ್ದುದುಂಟು. ಗೂಳಿ ಬಾಳಾಚಾರ್ಯ, ಒಂಟೆ ರಾಮಾಚಾರ್ಯ, ಪ್ರೇತ ನರಸಿಂಹಾಚಾರ್ಯ, ಹಾಗೂ ಜೇಳೆ ರಾಮರಾಯ, ಮುಚ್ಚುಗಣ್ಣು ಶ್ರೀನಿವಾಸರಾಮರು, ಜುಲುಪಿ ಕೃಷ್ಣಾಚಾರ್ಯ, ಎಂದು ಬೇರೆಬೇರೆ ಅಡ್ಡಹೆಸರುಗಳಿಟ್ಟಿದ್ದರು ಆದರೂ ಅವರಲ್ಲಿಟ್ಟಿದ್ದ ಗೌರವಕ್ಕೆ ಚ್ಯುತಿಯಿರಲಿಲ್ಲ. ಅವರನ್ನು ಸಂದರ್ಶಿಸಲು ಯಾರಾದರೂ ಬಂದಾಗ ಅವರನ್ನು ಪ್ರೀತಿಯಿಂದ ವಯತಾಡಿಸಿ ಅವರಿಗೆ ತಾವೇ ಅತ್ತರು, ಪನ್ನೀರು, ತಾಂಬೂಲ, ಪುಷ್ಪಹಾರ, ಮುಂತಾದವುಗಳನ್ನು ಕೊಟ್ಟು ಸತ್ಕರಿಸುತ್ತಿದ್ದರಂತೆ!

ಹೀಗೆ ಮುಮ್ಮಡಿಪ್ರಭುಗಳು ಸಕಲಗುಣಗಣಕಲ್ಯಾಣಪರಿಶೋಭಿತರಾಗಿದ್ದರು. ರಾಜರ್ಷಿಯೆನಿಸಿಕೊಂಡರು. ರಾಜಕವಿಪುಂಗವರೆಂಬ ಹೆಸರುಪಡೆದಿದ್ದರು. ಕೊಡುಗೈಕರ್ಣನಾಗಿದ್ದರು ಅಭಿನವಭೋಜನೆನಿಸಿಕೊಂಡರು. ಧರ್ಮೈಕಪರಾಯಣರಾಗಿ, ತ್ಯಾಗಶೀಲರಾಗಿ, ಆಧುನಿಕ ಮೈಸೂರು ಜನಕರಾಗಿ ಆದರ್ಶಪುರುಷರಾಗಿ ತಮ್ಮ ಪವಿತ್ರ ಜೀವನಯಾತ್ರೆಯನ್ನು ಸಾಗಿಸಿ ತಮ್ಮ ಪುಣ್ಯಜೀವನದ ನೆನಪನ್ನು ಇಂದಿಗೂ ಬಿಟ್ಟುಹೋಗಿದ್ದಾರೆ. ಇಂಥವರ ಜಯಂತಿಯನ್ನು ನಾವು ಆಚರಿಸುತ್ತಿರುವುದು ನಮ್ಮ ಬದುಕಿಗೇ ಹೆಚ್ಚುಲಾಭ. ಶ್ರೀ ಮುಮ್ಮಡಿಕೃಷ್ಣರಾಜೇಂದ್ರ ಒಡೆಯರವರ ದಿವ್ಯ ಜೀವನವು ನಮ್ಮೆಲ್ಲರಿಗೂ ಸ್ಫೂರ್ತಿಯನ್ನು ಕೊಟ್ಟು ಕನ್ನಡನುಡಿ-ನಾಡುಗಳ ಅಭಿವೃದ್ಧಿಗೆ ತನ್ಮೂಲಕ ಸ್ವತಂತ್ರಭಾರತದ ಪ್ರಗತಿಗೆ ಕಾರಣವಾಗಲೆಂದು ನಾವು ಹೃತ್ಪೂರ್ವಕವಾಗಿ ಆಶಿಸುತ್ತೇವೆ ಇವರ ಜೀವನಚರಿತ್ರೆಯನ್ನು ಓದುವವರಿಗೆ ಚಾಲುಕ್ಯರ ಇಮ್ಮಡಿ ಪುಲಕೇಶಿಯ ಪರಾಕ್ರಮ, ರಾಷ್ಟ್ರಕೂಟ ಕೃಷ್ಣರಾಜನ ಕಲಾಪ್ರೇಮ ಹೊಯ್ಸಳವಿಷ್ಣುವರ್ಧನನ ಉದಾರ ಗುಣ, ವಿಜಯನಗರದ ಕೃಷ್ಣದೇವರಾಯನ ವಿದ್ಯಾಭಿಮಾನ, ಕಲ್ಯಾಣ ವಿಕ್ರಮಾದಿತ್ಯನ ರಾಜನೀತಿನೈಪುಣ್ಯ, ಕದಂಬ ಮಯೂರವರ್ಮನ ಸ್ವಾಭಿಮಾನ ಇತ್ಯಾದಿ ಗುಣಗಳೆಲ್ಲವೂ ಕಂಡುಬರುತ್ತವೆ. ಐತಿಹಾಸಿಕದೃಷ್ಟಿಯಿಂದಲಾದರೂ ನಮ್ಮ ವಿದ್ಯಾರ್ಥಿ ವಿದ್ಯಾರ್ಥಿನಿಯರು ಮುಮ್ಮಡಿಯವರ ಜೀವನಚರಿತ್ರೆಯನ್ನು ಓದುವಂತಾಗಲೆಂದು ಆಶಿಸುತ್ತೇನೆ.

ಓಂ ಭದ್ರಂ ಶುಭಂ ಮಂಗಳಂ.

Review in the "Hindu", Madras :

"SANSKRIT WISDOM

By G. R. Josyer, (International Academy of Sanskrit Research, 100 Feet Road, Mysore. Price Rs. 10.)

Sri G. R. Josyer, who is a well-known scholar and writer, has given us in this work a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them.

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

CORONATION PRESS, 100 Feet Road, Mysore, India.

THE MANDAYAM CORPORATION, Ltd.

Report and Balance Sheet for presentation to the 22nd Annual General Meeting of Shareholders on Wednesday the 7th September 1960.

Notice is hereby given that the 22nd Annual General Meeting of the Shareholders of the company will be held on Wednesday 7th September 1960, at 9-30 a.m. at the Registered Office of the Company for transacting the following business :—

I To receive the Report of Directors and Statement of Accounts as on 31st December 1959.

II To elect Directors in place of the retiring Directors.

Special Notice has been received and is hereby given of the following special resolution proposed to be moved :

"Resolved that the age limit of 65 years shall not apply to Sri N. Venkatachar, who is aged 76, Sri R. A. Sampathkumarachar, B.A., who is aged 71, and S.i G. R. Josyer, M.A., F R E.S., who is aged 68, and that these be re-elected as Directors of the Company for the current year."

III To appoint Auditor and fix remuneration.

IV To resolve that the residue of tax-provision, and balance of Profit carried forward from last Balance Sheet, amounting to Rs. 147-30, together with a sum of Rs. 145-59 drawn from Reserve Funds be adjusted to wipe out the loss of Rs. 292-89 in the Profit and Loss statement.

[A member who is unable to attend in person is entitled to appoint another (whether a member or not) as his proxy to attend and vote instead of himself subject to Section 276 of the Companies Act 1956. Such proxy should reach the Registered Office of the Company at least 48 hours before the time fixed for the meeting.]

EXPLANATORY STATEMENT ON SPECIAL RESOLUTION

To

The Shareholders of the Mandayam Corporation Ltd.

Dear Sir/Madam,

Sections 280 and 281 of the Companies Act 1956 provide *inter alia* that no person who has attained the age of 65 years shall be appointed a Director unless his appointment is approved by a resolution passed by the Company in General Meeting and specially declaring that the age limit shall not apply to him, and that special notice shall be given of such resolution.

Sri N. Venkatachar, R. A. Sampathkumarachar, and G. R. Josyer, are 76, 71, and 68 respectively. Accordingly their re-election requires a special Resolution as per rules of which notice is given above.

REPORT OF THE DIRECTORS

In presenting the Statement of Accounts and Profit and Loss Statement to the shareholders the Board of Directors have to point out that the Company is still in the process of closing banking by completion of recoveries through arduous legal process, and examining safe avenues of business under the Company's new set up. Care will be taken to see that the shareholders' interests are duly safeguarded, and such businesses undertaken are free from risk.

Mysore.
28-8-60.

G. R. JOSYER.
Chairman.

THE MANDAYAM CORPORATION, LIMITED.

BALANCE SHEET AS ON

As on 31-12-58 Rs.	nP.	LIABILITIES	As on Rs.	nP	31-12-59. Rs	nP.
		I. Shares and Capital:—				
100000	00	Authorised: 5000 Shares of Rs. 20 each			100000	00
50060	00	Subscribed: 2503 Shares of Rs. 20 each			50060	00
25030	30	Paid up: 2503 Shares of Rs. 10 each			25030	00
		II. Reserves and Surplus:				
4250	00	Reserves	4250	00		
		Adjusted to Balance in P & L. Appropriation A/c.	145	59	4104	41
50	18	Surplus as per last year's Balance Sheet.			Nil	
Nil		III. Secured Loans	Nil			
		IV. Unsecured Loans:				
23465	12	(a) Fixed Deposits	20,250	00		
Nil		(b) Loans and Advances	Nil			
		(c) Short term Loans and Advances				
Nil		1. From Banks	Nil			
Nil		2. From others	Nil			
		V Current Liabilities and Provisions:			20250	00
Nil		1. Sundry Creditors,	Nil			
277	48	2. Unclaimed Dividends	277	48		
30	00	3. Other Liabilities	Nil			
97	12	4. Provision for taxation	Nil		277	48
Nil		VI. Contingent Liabilities not provided for			Nil	
53199	90				49661	89

G. R. Josyer, M.A., F.R.E.S., *Chairman.*
N. Venkatachar, Rtd. Asst. Auditor, Rys. Mysore.
R. A. Sampathkumarachar, B.A., Rtd. Inspector of Schools, Mysore.
R. S. Iyengar, X-Ray Institute, Mysore.
M. N. Jayaram, M B.B.S., Physician, Mysore. *Directors.*

Auditor's Report: I have examined the foregoing Balance Sheet of the Mandayam Corporation Ltd, follows:

1. I have obtained all the informations and explanations which to the best of my knowledge and
2. In my opinion, proper books of accounts as required by law, have been kept by the Company
3. The Company's Balance Sheet and the Profit and Loss Account are in agreement with the books
4. In my opinion and to the best of my information and according to explanations given to me, the Balance Sheet gives a true and fair view of the state of the Company's affairs as at 31-12-59 and the

(Former Mandayam Banking Co. Ltd., Mysore.)
31—12—1959

As at 31-12-58		ASSETS	As on 31-12-59 Rs. nP	Rs. nP.
		I. Fixed Assets :		
		Furniture at cost	765 00	
		Additions during the year	Nil	
775 00		Less depreciation	Nil	765 00
		II. Investments ;—		
3450 00		National Savings Certificates at cost		3600 00
		III. Current Assets :—		
		1. Stock in trade	Nil	
25 00		2. Books and Stationery (at cost)	25 00	
2635 84		3. Non-banking assets acquired in satisfaction of claims	364 94	389 94
		IV. Loans and Advances :—		
		(a) Debts considered good in respect of which the Company is fully secured.	24377 15	
		(b) Debts considered good in respect of which the Company holds no other security than the Debtors' personal Security.	10200 71	
		(c) Debts considered doubtful or bad not provided for	Nil	
41727 34		(d) Debts due by Directors	Nil	34577 86
		V. Cash and Bank balances —		
1500 77		(a) Cash on hand	6635 77	
3085 95		(b) Cash at Banks.	3693 32	10329 09
		VI. Miscellaneous Expenditure and Losses (Loss for the year adjusted as per P & L. appropriation a/c)		
Nil				
53199 90				49661 89

G. SRINIVASA JOSYER, M.A.,
Manager.

ysore, as on 31.12.59 and the annexed Profit and Loss account for the year ended that date and report as

elief were necessary for the purpose of my audit.

far as appears from my examination of the books kept by the Company.

account.

e said account gives the information required by the Companies Act, 1956 in the manner so required, and rofit and Loss Account of the loss for the said year.

Mysore.
7—7—60.

H. N. ANANTHAPADMANABHA RAO, F.C.A.,
Chartered Accountant.

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Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

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HINDU SUPERIORITY

ASTRONOMY

A European critic says: "For a man, the most sublime study is that of astronomy." And indeed, what can be more sublime than the study of Nature in its broadest aspects, of the movements and the functions of those wonderful and splendid bodies with which the boundless expanse of the wide, wide space is thickly studded, where fancy is puzzled and imagination itself staggered.

"Heaven
Is as the book of God befor thee set
Wherein to read His wondrous words."

The science of astronomy flourishes only amongst a civilized people. Hence, considerable advancement in it is itself a proof of the high civilization of a nation. Hindu astronomy, or what remains of it, has received the homage of European scholars. Dr. Sir William Hunter says: "The astronomy of the Hindus has formed the subject of excessive admiration." "Proofs of very extraordinary proficiency," says Mr. Elphinstone, "in their astronomical writings are found."[1]

The Hindu astronomy not only establishes the high proficiency of our ancestors in this department of knowledge and exacts admiration and applause: it does something more. It proves the great antiquity of the Sanskrit literature and the high literary culture of the Hindus. 'Mons. Bailly, the celebrated author of the History of Astronomy, inferred from certain astronomical tables of the Hindus, not only advanced progress of the science, but a date so ancient as to be entirely inconsistent with the chronology of the Hebrew Scriptures. His argument was laboured with the utmost diligence, and was received with unbounded applauses. All concurred at the time with the wonderful learning, wonderful civilization and wonderful institutions of the Hindus."[2] It must not, however, be forgotten, as this celebrated astronomer (Mons. Bailly) holds, that Hindu astronomy is "the remains, rather than the elements of a science."[3]

Mr. Weber says: "Astronomy was practised in India as early as 2780 B.C."[3] But some of the greatest modern astronomers have decided in favour of a much greater antiquity. Cassini, Bailly, Gentil and Playfair maintain "that there are Hindu observations extant which must have been made more than three thousand years before Christ, and which evince even then a very high degree of astronomical science."[4]

Count Bjornstjerna proves conclusively that Hindu astronomy was very far advanced even at the beginning of the Kaliyug, or the iron age of the Hindus (about 5,000 years ago). He says; 'According to the astronomical calculations of the Hindus, the present period of the world, Kaliyug, commenced 3,102 years before the birth of Christ, on the 20th February, at 2 hours 27 minutes and 30 seconds. They say that a conjunction of the planets then took place, and their tables show this conjunction. Bailly states that Jupiter and Mercury were then in the same degree of the ecliptic, Mars at a distance of only eight, and Saturn of seven degrees; whence it follows, that at the point of time given by the Brahmans as the commencement of the Kaliyug, the four planets above-mentioned

1. History of India, p. 129.

1. Mill's History of India, Vol. II, pp. 97, 98.
2. See Bailly's Histoire de l' Astronomie Ancienne (Plulot les debris que leselemens d'une Science).
3. Weber's Indian Literature, p. 30. "Biot regards the 2357 B.C., as the earliest point when the course of the moon was first watched for astronomical use."—Duncker's History of Antiquity, p. 284.
4. Theogony of the Hindus, p. 32.

must have been successively concealed by the rays of the sun (first Saturn, then Mars, afterwards Jupiter and lastly (Mercury). They thus showed themselves in conjunction: and although Venus could not then be seen, it was natural to say that a conjunction of the planets then took place. The calculation of the Brahmins is so exactly confirmed by our own astronomical tables, that nothing but an actual observation could have given so correspondent a result." The learned Count continues: He (Bailly) further informs us that Laubere, who was sent by Louis XIV as ambassador to the King of Siam, brought home in the year 1687 astronomical tables of solar eclipses, and that other similar tables were sent to Europe by Patouillet (a missionary in the Carnatic), and by Gentil, which latter were obtained from the Brahmans in Tirvalore, and that they all perfectly agree in their calculations, although received from different persons, at different times, and from places in India remote from each other! On these tables, Bailly makes the following observation: The motion calculated by the Brahmans during the long space of 4,383 years (the period elapsed between these calculations and Bailly's), varies not a single minute from the tables of Cassini and Meyer; and as the tables brought to Europe by Laubere in 1687, under Louis XIV, are older than those of Cassini and Meyer, the accordance between them must be the result of mutual and exact astronomical observations." Then again, "Indian tables give the same annual variation of the moon as that discovered by Tycho Brahe, a variation unknown to the school of Alexandria, and also to the Arabs, who followed the calculations of this school.

"These facts," says the erudite Count, "sufficiently show the great antiquity and distinguished station of astronomical science among the Hindus of past ages." the Count then asks, "If it be true that the Hindus more than 3,000 B.C., according to Bailly's calculation, had attained so high a degree of astronomical and geometrical learning, how many centuries earlier must the commencement of their culture have been, since the human mind advances only step by step on the path of science!" [1]

There are, however, many other arguments to establish a far higher antiquity of the Hindu astronomy than what is assigned by Bentley. The equation of the sun's centre, according to the Indian tables, is 2° 10½'; whereas the same quantity according to the modern observations is only 1° 55½'. It is one consequence of the mutual disturbances of planets that the eccentricity of the solar orbit on which the equation just mentioned depends, was greater in former ages than it is at the present time. From the quantity which the Hindus assign to this astronomical element, M. Bailly has drawn an argument in favour of the antiquity of the Indian tables, which, it must be confessed, is of great weight when the difference of the Indian and European determinations is considered as arising from the gradual alteration of the planetary orbits.

(To be continued.)

1. Theogony of the Hindus. p. 37.

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦—೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

The Rationalist

WORLD INTEREST

Deschenes
Quebec, Canada
2-8-1960.

Dear Mr. Josyer,

In the January 1959 edition of the monthly German publication "Die andere Welt" (The Other World), I noticed an article about the work of your academy by Ilse von Jacobi, regarding aircraft and air flight in prehistoric times.

It states that your academy published a Sanskrit Manuscript in English about this subject. I would be very interested in obtaining a copy of the above mentioned publication if it is still available.

Would it be possible for you to forward me a copy by Air Mail, and I will send a bank draft by return mail. If this is not acceptable, would you please forward the price and I will send a money order to cover the necessary charges.

Thanking you in advance, I remain

Yours very truly,
Siegfried Hansch.

That is from Canada!

Queries have come from alert persons in other lands also.—

Herr Hans Krefft, from Berlin, Germany. writes,

"In a German digest for Para-psychology I read about your publication of Sanskrit translations. especially of aeronautical questions. It is mentioned in this digest that a manuscript has been published, and I would ask you to let me know whether I can obtain copy of this special translation. Hoping to be favoured with your kind reply."

A young enquirer, Claes-Gustaf Nordquist, from Stockholm, Sweden, writes,

"From a book written in Swedish by Mr. Henry Kjellson, I have learned that steps were made in 1956 to engage Sanskrit experts and modern technicians to interpret old books dealing with air-planes in old India. Although I am only 14 years of age, I am very interested in the outcome of their work, and therefore I ask you please to let me know if anything has been published yet, and if so in which papers"

Mr. Bjorn Loven, of Innsbruck, Austria, writes,

"I take the liberty of writing you with the hope that you would have the kindness and possibility to help me in the following question.

First a short explanation: In a book published in Sweden with the title, "The Technique of the Past," by the Swedish Aircraft Engineer, Mr. H Kjellson, the author refers to a certain letter received from you. From this book I got the impulse of writing to you.—These old narratives interest me deeply and I should be most grateful to you if you could give me a hint from where I could get the literature concerned. So that there shall be no confusion concerning my nationalityi I might add that I am a Swede, temporarily working in Austria for the Swedish "Save the Children" Organisation.

Herr Joachin Rothauer, of Kellerburg, Austria, writing in German, refers to an article in "Ufo Nachrichten", a magazine dealing with Astro and Inter-planetory studies, bearing on our discovery, and asks for further details.

Mr. Jan Wallgren of Stockholm, Sweden, writes;

"We hereby take the liberty to ask if you can supply "Yantra-Sarvasvam" by Maharshi Bharadwaj. If same has not been printed we would like to know if a copy can be arranged. We await your reply by return of air mail."

These enquiries from far-off lands, remind us of a passage in Shakespeare. Portia, in "Merchant of Venice," says,

"That light we see is burning in my hall.
How far that little candle throws his beams!
So shines a good deed in a naughty world"

"Vymanika Shastra" of Bharadwaja was discovered to the world by our creation, "The International Academy of Sanskrit Research." It was much more important than Raman Effect or the discovery of life in plants. It was not a matter of mere antique curiosity, but of profound practical interest for modern aeronautical development. The nations have spent thousands of crores of rupees, but have not yet built planes "which will not break, which cannot be cut, will not catch fire, and which cannot be destroyed." The manusript describes processes of achieving these. It would require a research station to experiment on the processes, and test their applicability. The Research Station may not cost more than a lakh or two, or a few lakhs, before it proves its worth. The Government have established a dozen Modern Science Institutes which are spending crores yearly, and have produced nothing during these twelve years. In this city we see a Food Institute spending Rs. 10 lakhs a year, which is a sample of the utter waste and utter uselessness of the whole string of them!

And yet the Bhatnagars and Thackers strut about as though they are doing great things, and pass into oblivion! There is Modern Science for you! But the snob in Mr. Nehru believes it, and doesn't believe that anything great could be derived from the past. For an Indian, he is no better than a self-satisfied, self-glorifying Lumamba.

Mr. Jayachamaraja Wadiyar, ex-Maharaja, Governor, hunter, author, lecturer, traveller, reviewer, desiring us to meet him said "Dr. Thacker wants to see that manuscript – –." Before he could proceed further we replied, "Your Highness, you inaugurated the Academy yourself. The Academy has procured and sponsored the manuscript. It has to be studied carefully and translated correctly; and then research has to be carried on on the prescriptions given therein, and only then would we be able to launch it before the public. The Sanskrit principle is that knowledge should not be given out except to those who seek it with a receptive mind." He asked us to give a scheme. A scheme was given. But poor man, his advisers are such that nothing came of it. He receives Rs. 26 lakhs a year from national coffers unearnedly. The considerations under which that sum was fixed no longer exist. But thanks to Nehru, he receives it, and the money just disappears! He pocketed the personal wealth of his uncle Maharaja Krishnaraja Wadiyar, and grabbed what belonged to his widow, the Dowager Maharany, like Sirajuddowla of Oudh. But he doesn't owe to either even an annual ceremony! And yet he declaims to the world, "We in modern India who are custodians of this ancient legacy must bestir ourselves to prove worthy of that great heritage to which we are heirs!" Heirs forsooth!

Nations do not become great or regenerate by mere platitudes, either Nehru's or Jayachamaraja wadiyar's. Men must gird up their loins and set to work, as Sagara did to dig the earth to get the Ganges. Alongside, this being a mercenary age, every help has to be paid for, and it requires money. But our

moneyed men are snobs. They would give lakhs to Kamala Nehru Hospital, or Prime Minister's Fund, or 5 crores to the Congress for Election. Thereby they ensure their worldly aims. They have no other-worldly aims, and so don't believe in voluntary charity.

But there is a saying in Sanskrit, "Gachchhat pipeelikaa panktih samudramapi gachchhati," meaning "A line of ants, if it keeps on moving, reaches even the ocean edge." or, "Patient endeavour does achieve results sometime or other." We know it is true. Maharaja Bhojaraja wrote a beautiful work on poetics, "Shringara Prakasha" 900 years ago. It came to light in 1920. The scholar who found it died broken-hearted. It came to us, and our efforts in bringing it out have not been in vain. Max-Muller's edition of Rigveda-Pada became out of print. We were appealed to to reprint it. Quietly taken up, despite its magnitude, the work was brought out. We never dreamt of bringing out the cream of Sanskrit Wisdom in a book. But by God's will, almost unknowingly, the book has come out The Internati nal Academy of Sanskrit Research was a modest effort to give shape to an idea. Yet, while well-backed things like the Bhandarkar Institute and Kuppuswamy Sastry Institute remain parochial, the International Academy has become verily international! God's Grace is inexplicable!

Maharshi Bharadwaja's Vymanika Shastra was pooh-poohed 40 years ago. Its sponsor died broken-hearted. But today, not by our magic, but by our grim purpose,—the world is asking for it. Let us hope that God who brings out the chick from the egg-shell, will bring it out for His own, for India's, and the world's glory!

G. R. Josyer,
Editor.

BEAUTY FOR MEN

In this country, if a man told his wife he was just popping round to the beauty salon she would think he was crazy. But in America, many men are paying regular visits to them.

Beauty business for men is booming in the States. Last year American males spent nearly £1,000,000 on having their hair dyed, and it's expected that the figure will be higher this year.

Two colours most in demand are "Mature grey," for the younger man who wants his appearance to match his ability in order to win promotion; and "Vigorous dark" (brown or black) for the older male who finds it easier to keep his job if he has a youthful appearance.

But hair dyeing is only one aspect of this fantastic business. Mudpacks, manicuring, pedicuring, are among the methods that the American male is trying to keep as smart as his womenfolk.

A chain of American hairdressers' shops is planning to build "twin-salons" for men and women, with separate entrances, a thick wall between, and connecting door "for staff only."

That will allow the same highly trained beauty experts to look after customers on both sides.

Will the craze spread to Britain? Here the only concession to "beauty" of the average male is a ten-minute visit to the barber's about once a fortnight. Only a minority of men have their hair dyed or waved.

Y.

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by

G. R. JOSYER.

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"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

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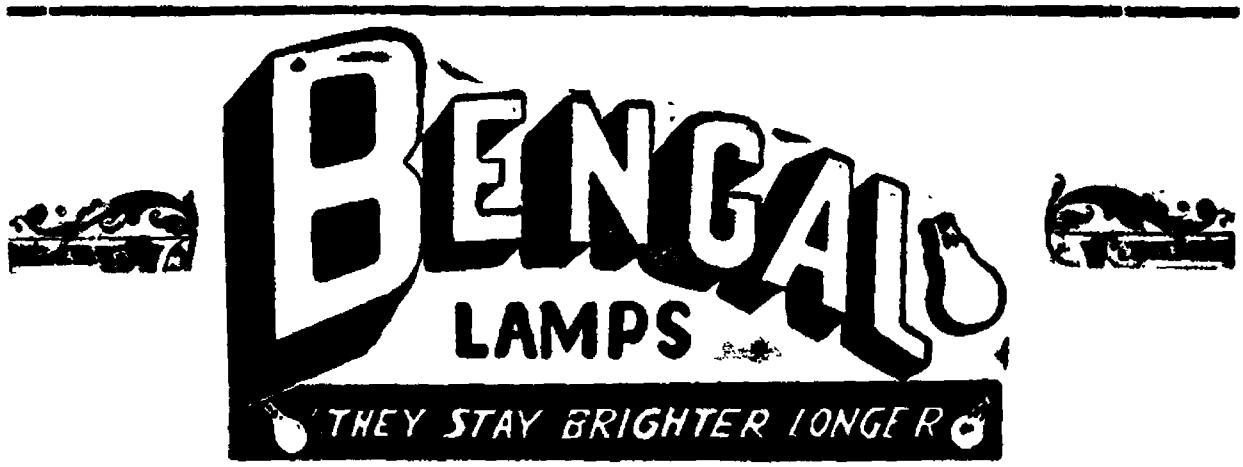

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THE ELEPHANT'S EXAMPLE

"Great and powerful Empires flourished in India while the Englishman was running painted in the woods." So said Lord Curzon once.

Coming from such a source the tribute is striking. And as a picture that gives in realistic colours, the story of that mighty and enviable past, we have the following about a royal tusker that defied Mohamed of Ghor, to do his worst.

When Mohamed invaded India, Jayachand, King of Kashi, gathering his army, barred his way across the Ganges. A terrific battle ensued with heavy casualties on both sides. Blood flowed like a river while the battlefield was full of high mounds of corpes.

Almost the entire army of Jayachand was wiped out. Only the king was holding his own on his favourite elephant. Nothing daunted, he was rushing into the serried ranks of the enemy, his tusker clearing the way for him and doing a bit of his own fighting!

The enemy ranks broke up in confusion. Ghor was thunderstruck. He gnashed his teeth and turned to his slave, Kutbuddin, who was an expert archer. With an unerring aim, the slave let off two arrows. One pierced the eyes of Jayachand, while the other killed him outright. With a whoop of delight, the invader tried to take possession of the dead body of the king. But the faithful elephant would not allow them to touch his master's body. He lifted some of them off their feet and threw them down Some were trodden down under his heels and others were gored to death!

Foiled in their attempts, the enemy made away. The tusker carried the body to the palace and then the late king was cremated with due honours, his queens immolating themselves in the same pyre.

Kutbuddin entered Kashi and took hold of the palace and the treasury. All the elephants of the palace, numbering about three hundred, were lined up before him, and among them was the white royal tusker which saved the king's body from capture by enemies. Kutbuddin made a sign and at once the mahouts attempted to make the elephants salute. The white elephant flew into a fit of anger. Fresh from the battle after losing its master, its spirit was up. It refused to salute an alien and an invader!

The mahout attempted to beat it into submission. The tusker gave a sudden jerk of its body and the keeper fell down. Again he neared it, but this time the elephant lifted him gently and placed him at a distance.

But still the mahout persisted. He tried to jump on to its back. The tusker was really angry. It lifted him roughly and threw him up in the air. When he came down he went to pieces. Other mahouts rushed to control the elephant. But with wild trumpetings, the tusker charged at them. All of them took to their heels. And Kutbuddin too beat a hasty retreat!

The tusker rushed to the palace, rounded it three times, and immediatly ran to the burning ghat where the king's body was cremated. After wailing loudly for sometime, it stood there motionless for three days as if in a trance! Taking pity on it, people put rice, jaggery and sugar-cane before it, but it refused to touch anything. On the fourth day, it fell to the ground like a mountain coming down!

And it was cremated on the spot it fell, near the place where its master had settled down in eternal sleep!

* * *

What a lesson for our present day Prime and Defence Ministers!

THE POOR MILLIONAIRE

Late one night at his New York hotel where he lived, millionaire hotel owner E. M. Statler awakened with a yearning for an apple.

Secure in the knowledge that he owned thousands of apples, he put on his faded brown dressing-gown and went down to the steward's department. The storerooms were locked, and the watchmen refused to believe that Statler would be wandering round the kitchen in a disreputable old dressing-gown; if he didn't go about his business, thay said, they would throw him out!

On the way back to his room Statler met one of his executives and told him the story.

Everyone on duty was alerted and soon all hell broke loose. The doors of the storerooms swung open, out came gleaming silver trays, the finest crystal, the gold service, roses!

As dawn broke over Manhattan, a procession advance upon Statler's room bearing a lordly mound of fruit and an array of eating equipment fit for an Eastern potentate. Startler looked at it all sadly. "All I wanted," he said finaly, "was an apple that I could peel with this old pocket-knife. Now I've lost my appetite!"

MAGIC OF NUMBERS

The following interesting table appeared in a payer in 1941 concerning the heads of the States at war. It is ingeniously worked-out:

	Churchill	Stalin	Roosevelt	Mussolini	Hitler
Date of birth	1873	1879	1882	1883	1889
Came to prominence	1940	1924	1933	1922	1933
Tenure of office	1	17	8	19	8
Age	68	62	59	58	52
Total	3882	3882	3882	3882	3882

Divide the total by two, and you get 1941, the year when the five nations of which they were the heads were at war.

The table omits Japan from this magic of numbers, but it holds good in the case of Hiro Hito, the Emperor.

He was born in 1901, came to power in 1926. His term of office is 15 and age 40. Add the four numbers and we have again 3882!

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PLAYING WITH LIFE

The patient's sterterous breathing quietened and died away. Sister, with her finger on his pulse, shook her head to the anaesthetist. "He's dead." The surgeon dropped the diseased appendix into a glass bowl and dabbed iodine on the wound. "He is a healthy man," he said. "We've got just three minutes in which to revive him. The brain won't stand the lack of blood for much longer."

No other word was spoken. No white-shrouded figure gave any sign of emotion. They were about to assist in the most pregnant drama in the world. They knew it, but emotion must be smothered under—smooth routine.

And there was always the joy of watching their beloved chief's skill.

Without waiting to sew up the first wound he made a second incision in the abdomen. When he had finished, Sister was waiting at his elbow with a needle charged with coramine, which he injected into the muscle of the heart

Then, stepping up on a stool which a nurse had placed at his feet, he put his left hand into the incision and carefully felt his way under the patient's heart. It was leaden and contracted.

Gently he squeezed it in the palm of his hand. There was no result. Forceful massage was necessary.

Placing his right hand above the heart—outside the body—he alternately squeezed the heart between his hands and then allowed it to expand. He did this rhythmically, violently, seventy-two times a minute

Pump! Suck! Pump! Suck! Pump! Suck!

Blood was forced into the veins and sucked out of them, creating an artificial circulation. For a full minute it went on; a minute during which the only audible sounds in the theatre were the swish-swish of the surgeon's coat and his laboured breathing.

The blood stream was sluggish, but it was enough to give new life to the heart muscle, and the coramine acted on the living matter. The muscle twitched.

But it twitched of its own accord! The heart was working again! although very feebly.

Pump! Suck! Pump! Suck! Pump! Suck!

The feeble contractions grew stronger. The heart swelled. Artificial circulation gave place to natural. The heart beats became wild, tumultuous, as if the patient had been given an overdose of adrenaline.

Only then did the surgeon desist, bathed in sweat and exhausted. His place was taken by an assistant who applied artificial respiration

Time! Just over the three minutes. Thank God!

The blood was back in the brain in good time. There would be no irritation and no cerebral thrombosis. It was ten to one the patient would recover.

A dead man had been recalled to life!

After twenty-minutes the patient breathed mechanically. Both incisions were sewn up and he was taken back to bed. Oxygen was administered every fifteen-minutes, and by nightfall he was conscious again. Thereafter, recovery was normal.

A fortnight later I talked with the patient as he lay in bed.

"Have you any impression in your mind from the period of your collapse?" I asked.

"I have some dim, hazy recollection," he replied. "They are disconnected and seem to be of the same nature as dreams. My subconscious mind was running riot, I imagine.

"No, I have no impression from beyond this life. I am certain that those I have are all from this side of the grave. The first that came to me was of slipping down a long plank into gray space. Then the plank was not there and I seemed to be suspended in mid air. Then nothing. Thinking it over, I am certain that it was during this black period that I died!

It seems so strange to say 'I died' just like that. But it is amazingly true. Like Lazarus and Jairus's daughter, I was brought back to life. Lying, I have been thinking that it was the wisdom and spirit of God working through the surgeon that raised me, just as they worked through Jesus to raise Lazarus and Jairus's daughter.

"After blankness, I recall a feeling of deep peace and calm. There was no pain or terror; no past; no future; just peace. I also have an impression, too, of looking at myself as I lay on a bed, It was like having two bodies. One stood by the bedside and watched the other as if it was a different person altogether!

"Then I was floating in what appeared o be a church. At least it was a long pace, cool and dark. There were tall vindows on one side and white figures noved about silently. There was a light omewhere, and soft singing came to my ars. After this I began to feel uneasy, nd the uneasiness developed into pain. was fully conscious again.

"For a day or two there was a haze over my eyes and I could not see properly. Then I felt as if someone had lifted the top off my head and my eyes were normal again. My brain did not work well for some days. I was vacant and could not understand any questions or statement except the simplest.

"Now all my faculties have returned and I expect to be back at my work again in a few weeks."

I asked the surgeon for his point of view on the case. He replied:

"Well, we take these operations in our stride. They are really not difficult when you know what to do. Time is the chief enemy. If we do not have blood back at the brain in four-minutes at the very outside, irritation is set up and it developes into cerebral thrombosis. The patient then takes fits and never lives for more than a few hours.

"What are our emotions? In the medical profession there are none, but it is up to us to keep the mortality rate for the hospital as low as possible, and anyway the poor devil has someone depending on him."

X.

* * *

But how many cases of cerebral thrombosis we hear from the much advertised Vellore hospital, where the minimum charges are said to run to thousands! What kind of Doctors are they?

Ed.

ಯಜುರುಪಾಕರ್ಮ ೦—೪—೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦—೪—೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ

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ಉಪಸ್ಥಾಪನಮಾಲೆ. ೧—೪—೦.

Life of Saint Anantarya,
in English and Hindi, 1—0—0.

65000 DAYS A YEAR

Astronomers are planning to make a special study of the green planet Uranus which is sixty-four times as large as the earth and has 65,000 days in its year!

They want to know more about its strange greenish tinge. This may be due, they think, to a very light and attenuated gaseous element in the upper regions of the planet's dense atmosphere, the presence of which has been confirmed by spectrum analysis. But there may be another reason for this greenish tinge. Nobody really knows for certain—yet.

You're lucky if you can get even a glimpse of Uranus—the most distant world that it is possible to see with the naked eye.

You need a dark and clear moonless night and very keen eyesight to see Uranus, although it is 430 times the size of Mars

"Suppose London were on Uranus and in the same latitude as on earth, we should have a summer twenty-one years long, with continuous daylight for about twenty three-and-a half years," one astronomer explains.

"During that time the sun would never set. but go round and round in the sky once in every ten-and-three-quarter hours! In spring and autumn the day's daylight would be reduced to between five and six hours only, which would be still further reduced as the terrible winter approached. For during a period of over twenty-three years the sun would never be seen, and only the dim light of four ghostly moons would be added occasionally to the starlight!"

It was on the night of March 13th, 1781, that Sir William Herschel, afterwards Astronomer Royal, was at Bath examining small stars with a seven-inch reflecting telescope which he had made himself, when he saw one that was larger than the rest.

A few more nights of observation revealed that his discovery was moving among the stars. He thought it was a comet, but later calculations showed it was a planet twice as far from the sun as Saturn and travelling in a nearly circular orbit.

VITAMIN K

Scientists in Belgium have made a discovery that could bring quick relief to people who break a leg or an arm, and save them many weeks of discomfort from the irritations of having plaster on the offending limb

They discovered that if the patient is fed on food containing liberal ingredience of vitamin K—spinach, tomatoes and liver are three such foods—the limb mends much faster than normal.

A series of experiments on rabbits and rats convinced the scientists of the value of their discovery. Half the animals were fed on vitamin K and half on normal food. Those which ate the vitamin were seen to make quicker recoveries from broken limbs than the others.

THE PROOF

Before a wealthy art collector bought Picasso's "Mother and Child", he asked the artist to authenticate it. Picasso enquired how much it was being sold for.

"One hundred and eighty-five thousand dollars," was the answer.

"In that case," Picasso replied, "it can't be anyone else's; it must be mine!"

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Rationalist", Mysore.

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"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily." The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

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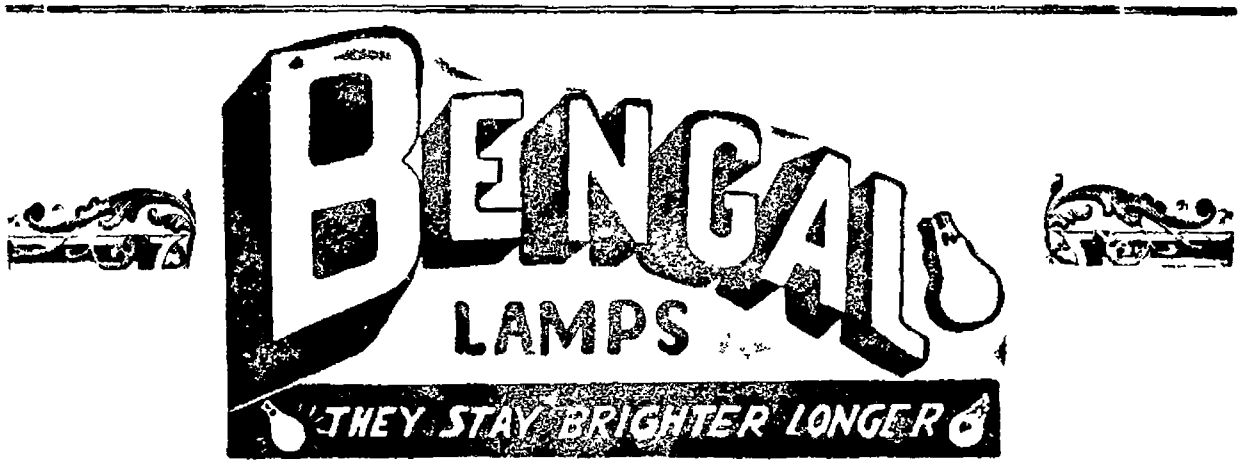
VOL XX No. 48-49] Monday 12-9 1960 & 19-9-1960 [PRICE 0—1—6.



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A LANGUAGE OF 50 WORDS.

The first monkey dictionary in the world is being compiled, says a writer, quoted by the Digest of Digests! Scientists in America, South Africa and other countries are co-operating in this work.

The technique employed is as follows: a sound-recording apparatus is placed into a cage containing a number of monkeys, and observers near-by note the circumstances in which the sounds have been uttered by the monkeys.

The records are afterwards repeatedly re-played while the observers compare notes to discover whether certain utterness have any relation to definite circumstances.

Professor Garner of New York has spent six months in the company of monkeys. In Moscow, a professor and six of his assistants have kept up a vigil for eight months in order to ensure that nothing was missed from the monkey talk!

From the evidence gathered in several laboratories, scientists have concluded that monkey language consists of about fifty "words." Young monkeys know three to five "words" which they repeat incessantly, and as they grow up, their vocabulary becomes larger.

Old monkeys have a range of fifty distinctive utterances. Different species have different "dialects." The dialect of rhesus monkeys would be unintelligible, to say, the orang-utan. Monkeys of the same species kept in different cages for a long time develop a dialect of their own, almost like people living in one valley in Switzerland develop a dialect that differs from that of neighbouring valleys. Friar monkeys are very talkative. Hence their range of "fifty words" could easily be observed. Orang-utans and gibbons have a more restricted vocabulary which, however, is more stable,

Scientists claim that monkeys learn their languages as does a child. A group of monkeys found to be exceptionally intelligent were placed together with less intelligent ones, to find out whether the limited language range of the latter could be increased. It was found that it could be, but only extremely slowly.

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"If the king be an enemy of virtue, morality and strength, people should desert him as the ruiner of the State.""

CORONATION PRESS, 100 Feet Road, Mysore, India.

BHARATARATNA
SIR M. VISWESWARAYA.

Sir M. Visweswaraya's hundredth Birth Day on the 15th instant is being celebrated on a festival scale all over the country. In 1960 India as a whole has taken him into her bosom. But in 1918, 42 years ago, he was known only to the then Mysore State. We had occasion to write our estimate of him then for an Encyclopaedia of South India, and it reads as though it were prophetically correct. We publish it below for the pleasure of our readers :

" Perhaps the most remarkable figure in the contemporary history of Mysore, one very rare even in that of India, is that of Sir M. Visvesvaraya. There have been several in the annals of Mysore who have sent down their names and won from the admiring public the epithets "capable" and "talented"; but none, whose genius was so remarkable and of so arresting a nature, as that of the one who holds the helm of the State now, none so ardent, so inspiring, and so original.

He was born in 1861, of poor parents. His father knew Sanskrit and Medicine, two things which make towards poverty, and, two things which make life worth living. So the Sir Visvesvaraya who spends crores now, like other great people who deal in crores, grew poor. His early education was at Chickballapur, near Bangalore, and then at the Central College at the latter place. Passing B.A. in 1879 he went over to Poona on a Government scholarship, and stood first in F.C.E. and L.C.E., winning the Berkeley Prize awarded by the Bombay University. In 1884, he got the covenanted post of Assistant Engineer, and rose from rank to rank in the Department of Irrigational Engineering in several districts of the Western Presidency. After various experiences, he became Officiating Sanitary Engineer to the Government of Bombay, and two years later went on a tour through Europe and the more advanced parts of America. After the great disaster of the Musi, the Government of Hyderabad offered him, through the Secretary of State, the appointment of Special Consulting Engineer. So he returned to India in 1909, and in six months set all things right, and advised also as to the drainage of the Secunderabad Cantonment. In October 1909 he resigned his place in Bombay, and was given the special higher pension generally awarded for "exceptionally meritorious service". Just then he was offered the Chief Engineership of Public Works in Mysore, and he accepted it, and just two years later became Dewan of Mysore in succession to Mr. T. Ananda Rao. Two months ago, on the termination of his sanctioned period of office, it was extended by another term.

In 1903 Sir Visvesvaraya designed and constructed and patented a system of automatic gates, at Lake Fife, near Poona City, and about the same time invented the "Block System of Irrigation", introduced since into Deccan and even parts of the State of Mysore. In 1904 he was deputed by the Bombay Government as a representative to the Simla Irrigation Conference, and in 1906 was sent to Aden to advice the Committee of Settlement on Sanitary matters. For his work there he got the K.I.H. Medal. For the Musi Reservoir Scheme, in 1909, the Government of His Exalted Highness the Nizam publicly

gave him their thanks. In 1914 he was made a C.I.E., and just next year, in 1915, a K.C.I.E.

What the Mysore Government owes to him as administrator during the last seven years has to be recorded in letters of gold. His was the work of establishing the Economic Conference, of securing the supplementary meeting of the Representative Assembly, and of extending the rights of the Legislative Council. His again was the Village Improvement Scheme, the Restoration of the Minor Tanks, the Development of the Malnad, Local Self-Government, and departmental reconstruction. His also was the work of winning in the Cauvery Reservoir controversy, and securing the surplus funds of the Bangalore Cantonment. To him last of all are due the extending of the cultivation beneath the Marikanive Tank, establishing the Mysore University, working out the Cauvery Reservoir Project, and advancing multifold the Railway communication of the State. He also got new Treaty Rights to the State from the Government of India. The past undertakings for the economic developments of the State are mainly due to his vigour and enterprise, ardour and recklessness of cost. And if anything should be done in the near future in the way of organising the social activities of the State, that would also be to his credit.

For one thing, beyond all others, should the democracy of Mysore owe him a debt of gratitude. While it has been the aim of Ministers, so far, to keep the democracy in check, or at least to ignore it, Sir Visvesvaraya has been notable in solemnly advocating the true ideal of citizenship, and throwing open to them all opportunities for evincing their public spirit, and co-operating with officials to their best for the public welfare.

What a splendid record of works this is! And what a terrible strain on him who worked! Sir M. Visvesvaraya reminds one of the stray batsman in the sporting columns of the newspapers, who comes into the field, and taking his place, scores an easy "century", while his predecessors were content to be stumped at the very outset, or idly touch off the ball for a few minutes from near the wickets. His achievements are gallant, and always great in conception, notable in execution and remarkable in fulfilment.

His countenance is not massive, and his glance not fascinating. He is middle-sized, thin, unassuming, simple, and modest. He is neat, grave, strict and remarkably scrupulous. His temperament is analytical and exact, and his statements of facts neither passionate nor ornate, but simply oracular. His speeches are like the steady flow of the river, or the calm breathing of the wind. His striking originality is evinced by the mechanical and economic inventions, theoretical or material, which stand to his credit. His disciplined life, and his steadiness of conduct make him irreproachable, and enable him to enforce obedience even from the unwilling. We rarely see one who has such absolute freedom, such marvellous control over his feelings and passions. It is stated that Sankara said that God could not be spoken of by any terms, positive or negative. So Sir Visvesvaraya is not good-humoured nor is he angry. He is not weak or sensitive nor is he cold or hardhearted. He is not merciful nor is he cruel. He does not weep for social reform and the condition of women, as many social reformers do. But his theories of it go farther than any of theirs. He seems the spirit of the twentieth century taken shape, and composed of no other qualities but *justice, duty*, and the idea of *national regeneration*.

His is on the whole so stalwart a genius that had he not been born into Brahmi-

nism and poverty fifty years ago, his would have been a name similar to that of the Parsee prince, Tata, to-day. People had grave doubts when, five years ago, from an Engineer he was made into the Dewan of the State. Now they believe that when he is pleased to lay down his office—whenever that may be—his record of work would be what the mightiest Dewan might be proud of, and that, if in the reorganization of India he should be given a part in the Indian administration of affairs, he would acquit himself as well as the best of them!"

1917 G. R. Josyer.

The following letters of his are refreshing examples of his simplicity, courtesy, and graciousness:

Ballabrooie,
High Ground,
Bangalore.
27th Dec. 1918.

Dear Sir,

I thank you much for your letter of the 15th instant and for your generous observations regarding my work in Mysore. I shall be very pleased to see you any day next week between 4 and 5 p.m. when I am in town.

Yours Sincerely,
M. Visvesvaraya.

G. R. Josyer Esq. M A.,

* * *

London
12th Feb. 1920.

Dear Mr. Josyer,

I duly received your letter of January 1st and the two papers which accompanied it. I have read them with interest, and I thank you for your courtesy in sending them.

With every good wish for the New Year,
Yours Sincerely,
M. Visvesvaraya.

Bangalore,
11th January 1922.

My Dear Sir,

I am much obliged to you for your letter dated the 7th instant and the Encyclopaedia of the Madras Presidency and the adjacent States kindly sent therewith.

The Encyclopaedia seems to be the first attempt of its kind in these parts and should form a valuable book of reference for Southern India. The publishers are to be congratulated on their enterprise.

As I am leaving for Bombay tonight, I much regret I shall not be able to see you on this occasion.

I look forward to meeting you and Mr. Manikkavelu Mudaliar on my return.

Yours Sincerely,
M. Visvesvaraya.

G. R. Josyer Esqr., M.A., F.R.E.S.,

* * *

Miani House, High Ground
Bangalore, 24th May 1922.

My Dear Mr. Josyer,

I shall be glad to see you any time between 3 and 5 p.m. on the 26th instant, if the date be convenient to you.

Yours Sincerely,
M. Visvesvaraya.

G. R. Josyer Esqr., M.A.,

* * *

Miani House, High Ground,
Bangalore, 27th July 1922.

My Dear Sir,

I thank you for your letter of the 21st instant and the enclosures.

If convenient to you, I shall be glad to see you any time between 3 and 5 p m. on Saturday the 29th.

Yours Sincerely,
M. Visvesvaraya.

G. R. Josyer Esqr., M A., F R.E.S.

* * *

Miani House, High Ground,
Bangalore, 10th August, 1922.

My Dear Mr. Josyer,

I am sorry I have not replied to your letter of 1st August. I have not got the latest information on the Kannambadi dam. Your best course is to seek the help of the officers of the Public Works Department.

Should you wish to consult me, I shall be glad to see you any day I am in between 4 and 5 p.m.

Yours Sincerely,
M. Visvesvaraya.

G. R. Josyer Esqr., M.A.

* * *

Miani House, High Ground,
Bangalore, 31st May 1923.

My Dear Mr. Josyer,

I am sorry to disappoint you with reference to the prospectus you have kindly sent me with your letter of the 17th May 1923. For various reasons of a personal nature, I am unable to take any active share in your enterprise, and I have to content myself merely by wishing you success. You should not expect me to take part in every movement like this; it is for the younger men to show enterprise.

Yours Sincerely,
M. Visvesvaraya.

* * *

Uplands, High Ground,
Bangalore, 20th July 1927.

Dear Mr. Josyer,

Many thanks for your letter of the 16th July and for the booklet kindly sent therewith. I look forward to reading the book.

Thanking you again for your very cordial letter.

I am,
Yours Sincerely,
M. Visvesvaraya.

G. R. Josyer Esq., M A, F.R.E.S.,
Mysore.

* * *

Uplands, High Ground,
Bangalore, 1st Nov. 1948.

My Dear Sir,

I am indebted to you for your courteous letter dated the 28th October last.

You ask me whether I remember you. I have a distinct recollection of your place in the public life of Mysore as an independent critic of men and affairs. This impression is of a period during which I was in office in Mysore more than 30 years ago.

I am glad to learn you are writing the history of Mysore. I am sure anything you say in that respect will be of permanent value.

Your reference to my age and your assurance that I am still active, and have not softened or visibly sunk, is gratifying. The truth is, old age left its card on me a long time ago, but I have been saying – "Not at home"! I want to avoid senility and second childhood if I can, if my will-power lasts.

With regards and all best wishes,

Yours Sincerely,
M. Visvesvaraya.

G. R. Josyer, Esq., M.A., F R E S,
Mysore.

Uplands, High Ground,
Bangalore, (1),
2nd June 1951.

My Dear Sir,

I received a copy of the book "History of Mysore and the Yadava Dynasty" kindly sent with your letter of the 25th May. I am greatly obliged to you for both letter and book.

You may not be aware that I was very ill last month for about three weeks and was attended by two Doctors for some time.

I feel honoured by your invitation to perform so important a ceremony as the unveiling of a Portrait of His Highness but as I do not wish to risk another breakdown, I must ask you kindly to overlook my inability to accept it on this occasion.

With renewed thanks.

Yours Sincerely,
M. Visvesvaraya.

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Mysore.

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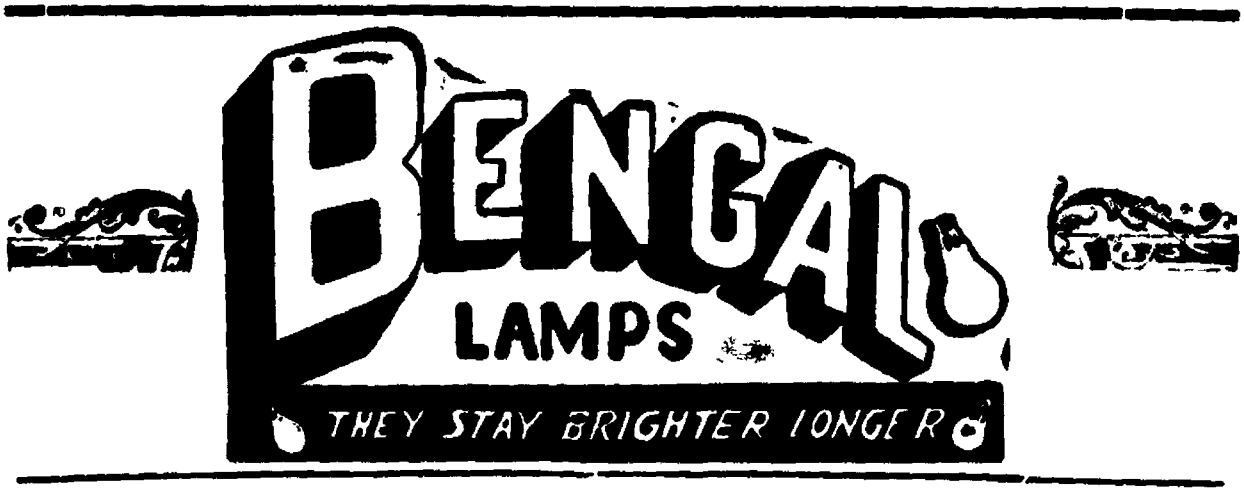
Vol. XX No. 50] Monday 26-9-1960 [Price 0—1—6.



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SLEEP CENTRE

New York's night dives have always done big business entertaining sufferers from insomnia. Now they are protesting about the success of the "Sleep Centre."

This establishment was opened recently on Fifty-Fourth Street by a Mr. Norman Dine. He claims that he lies awake at night dreaming up new ways to put insomniac New Yorkers to sleep.

His most popular line is the "vibro-bed." An electric motor is connected to the bed-springs and this gently vibrates the mattress and soothes one to sleep.

Another device enjoying favour is the "Slumberbug"; this is a loud-speaker fixed to the top of the bed. From it issue whispering swishes, similar to the sound made by the tide receding down a shingle beach.

The "Lullapine" is for people with colds in their heads. It is a fan which blows a delicious fragrance of pine-wood across the bed. The smell makes one dreamy and clears the breathing organs.

New York wives are making the greatest demand for an invention known as the "Turn Over, Darling," an anti-snoring device. With this best-selling gadget, the wife presses an electric button under her pillow which sounds a buzzer under the snoring husband's pillow.

It doesn't wake him, but it is loud enough to make him turn over—and that stops the snoring!

An official of a Paris organization for insomniacs declares that the only sure way to get a good night's rest is to follow a course prescribed by his institute. The method is a series of muscular and breathing exercises aimed at relaxing the mind and body. It is claimed that a quarter of the patients who followed the course for fifteen minutes each night for two weeks achieved normal sleep.

In Germany, there is an ever increasing demand for the Winking Light Panel, the invention of a Dr. Jacob Thiell of Frankfurt. It hangs from the ceiling above the bed, and the patient stares at the small electric light bulb set in its centre. The power of the light varies; one moment it is glowing dully, the next it gives an intense beam. The constant changing soon tires the eyes. No patient has yet been able to watch the light for more than two hours—sleep usually being induced after about fifteen minutes.

Signor Mario Pacelli, living on the outskirts of Rome, is finding a ready market for his "Scare-them-to-sleep Chart." It takes the form of a questionaire. The patients fill in sprces about money spent on clothing, food, taxation, over a given period.

Its inventor claims that the patients soon become so worried about their expenditure that exhaustion follows—and coveted sleep! In other countries, of course, many insomnia victims still put faith in counting sheep, reciting poetry, repeating the alphabet... but a novel method of falling asleep is suggested by Cyril Bracken, of Denmark Hill, South London.

He claims that if you sit over a glowing brazier fire on a cold night—no power on earth can keep you awake. Cyril ought to know—he's a night watchman! X.

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

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BHARATARATNA SIR M. VISWESWARAYA.

Last week we published a pen-pieture of Sir Visweswaraya as seen by us in 1917. We give now an aeeount by Sir Visweswaraya himself of his work as Dewan and of the reign of H H. Krishnaraja Wadiyar IV, on the occasion of unveiling his Statue in Mysore on 16-10-1952:

"I esteem it a high privilege to be asked to officiate at the Ceremony of unveiling the Statue of the late distinguished Ruler, His Highness the Maharaja Sri Krishnaraja Wadiyar Bahadur.

His Highness the late Maharaja was born on the 4th June 1884, was installed as Ruler of Mysore on 8th August 1902, and passed away, deeply mourned by his subjects and all who knew him, in 1940, after a memorable rule of about 38 years.

In 1881, The State of Mysore was restored to His Highness Sri Chamaraja Wadiyar Bahadur under conditions and stipulations laid down in an Instrument of Transfer. That Ruler, with the assistance of two eminent Dewans, Mr. C. Rangacharlu and Mr. (afterwards, Sir) K Seshadri Iyer, raised Mysore to the position of an efficiently administered State.

His Highness Sri Chamaraja Wadiyar Bahadur died in Calcutta in 1894, much regretted by his subjects, at the early age of 31, while he was on a visit to His Excellency the Viceroy. Thereafter, for seven years, the young Prince's mother, Her Highness the Maharani Sri Vani Vilas Sannidhana, ruled the State as Regent with success during the young Prince's minority.

In this period, the young Prince had both Indian and European tutors to prepare him for his high position when he came of age. Mr. (afterwards Sir Stuart) Fraser was the Tutor and Guardian. As stated at the Installation Ceremony in August 1902, these were years of careful preparation for the duties that lay before him and of laborious training for his exalted state.

In June 1900 when His Highness was 16, he was married to Her Highness Lakshmi Vilas Sannidhana, the second daughter of the late Rana Bane Singhjee of Vana in Kathiawar.

On attaining majority, he was installed on the throne of his ancestors on 8th August 1902 by His Excellency Lord Curzon, then Viceroy of India. At the ceremony, the Viceroy paid a fitting tribute to the unfailing tact, sagacity and discretion with which the administration had been carried on by Her Highness the Maharani Vani Vilas Sannidhana during the Regency.

When His Highness was installed as Ruler, Mr. Fraser left the State service and Mr. (afterwards Sir Evan) Maconochie was appointed Private Secretary to the Maharaja.

According to Lord Curzon, a succession of strong and able Dewans had gathered gradually an undue share of authority into their own hands, and he was anxious that this state of things should cease with the accession of the rightful Ruler.

The Dewan at the time of Installation was Sir P. N. Krishnamurthi who held office for five years; he was followed by Mr. V. P. Madhava Rao for three years; and by Mr. T. Ananda Rao for a similar period. In 1902, the hydro-electric works at Shivasamudram were brought into ope-

ration and each Dewan did all he could to promote those works and the interests of the State generally. These three Dewans held office between 1902 and 1912 and the administration which, as stated above, had reached a high level of efficiency continued to work satisfactorily under the guidance of the new Ruler.

At this stage, I fear, I have to intrude some particulars relating to my own entry into Mysore service, because, for the subsequent nine years, I enjoyed the confidence of His Highness and was instrumental in discussing new development policies and projects with him and in implementing his decisions.

I had retired of my own accord from service under the Bombay Government in 1908. Though, on account of my not having put in the full term of service required, I was not qualified for pension, the Government of India sanctioned a pension to me on the special recommendation of the Bombay Government. On retirement, I had left on a tour of Europe and America to make a study of world conditions and developments. In 1901, the city of Hyderabad had been damaged and partly washed away by floods, and the Government of Hyderabad wanted an Engineer to design measures and works necessary to render the City immune from such devastations at any future time. While on tour in Italy, I was approached by cable through the Secretary of State to accept this post. I took up the offer for a temporary period and was working as a Special Consulting Engineer in Hyderabad.

While on this work, Mr. T. Ananda Rao, Dewan, sent me a letter on the 24th May 1909, pressing me again on behalf of His Highness to accept the office of the Chief Engineer in Mysore. In the course of the letter he stated that "His Highness is confident that should you accept the offer now made to you, you will find ample scope for your energy and talents in developing the vast irrigation of the land of your birth. His Highness is aware that you attach greater importance to opportunities for rendering public service than to mere official emoluments. Such opportunities will be open to you in works and projects which have to be carried out in Mysore."

As I had no intention of taking up service again under any Government, I asked for a few weeks' time to consider the offer and send a reply. In the same letter, I enquired whether there was any prospect of Government encouraging industries and technical education in the State on a larger scale than they were accumstomed to and utilising my services in that connection, as I had made a special study of those two subjects in my foreign tours. The reply I received was that such encouragement was in His Highness' programme and that His Highness would avail himself of my suggestions as opportunities arose.

I joined office as Chief Engineer a few months after the appointment of Mr. T. Ananda Rao as Dewan of Mysore. He was the executive head of the administration for all the work done during my term of office as Chief Engineer. During this period I had occasion to come into close contact with His Highness in conection with new Palace Buildings in Mysore. His Highness took keen interest in the design and architectural features of the buildings and in some cases he even gave personal instructions. Under His Highness' supervision, picturesque gardens and parks sprang up near the Palace and in the City of Mysore.

Working in close proximity with His Highness, we had talks about the great developments which were taking place then in Japan, Europe and America, as I had recently visited those countries. His

Highness appreciated these talks and when he saw that I was going to resign service if there was no immediate prospect of the State embarking on new constructive schemes, he asked me not to be hasty. Our further talks led to practical action in the establishment of an Association known as Economic Conference with its three Committees, respectively, for Agriculture, Education and Industries and Commerce

His Highness the Maharaja himself inaugurated the Economic Conference on 10th June 1911 with a notable speech, as the following extracts will show : –

"Education is the sovereign remedy for all economic ills. Much has been done by the Government in recent years by giving increased grants and otherwise to spread knowledge and awaken the intelligence of the people. To mark our sense of its importance we have given the subject of education the first place in the general programme placed before you.

"In starting investigation into the economic condition of the State, we shall be practically enquiring into the causes of ignorance, poverty, ill-health and premature deaths I have already referred to. These calamities must exist in some degree in every country and at all times. The times are changing. The progress of communications has annihilated distance and is causing increased competition in agriculture and manufacturing pursuits. The race is for the skilful and the strong. We cannot hope to succeed if we continue to work with antiquated tools and follow old-fashioned business habits."

The service of Mr. (afterwards Sir) Alfred Chatterton were obtained from the Madras Government and a Department of Industries and Commerce was set up. At the same time the services of another European Engineer Mr. (afterwards Sir) Ernest Bell were obtained and works for extending Railways were undertaken. Investigations were also put in train for the development of an Iron Works Scheme with the help of Mr. C. P. Perin, the Special Consulting Engineer employed by the Tata Iron and Steel Works at Jamshedpur.

When the term of office of Mr. T. Ananda Rao as Dewan was nearing its end, His Highness expressed a wish that I should take up that office. This gave me opportunities for furthering and strengthening the important schemes that had been started in the State as well as the projects connected with the Economic Conference.

There were difficulties of various kinds. The reservoir scheme was opposed by the Madras Government on account of its size, and by some officers of Government on account of its cost. The proposal to start an independent University was stoutly opposed by the Syndicate of the Madras University. The starting of the Iron Works later did not seem to please anyone in authority,—not even Sir Alfred Chatterton though he was an industrialist himself.

The three Committees of the Economic Conference, however, worked satisfactorily. Thereafter practically two classes of schemes were developed side by side, namely, the four major schemes already mentioned, and the system of work and activities which had continued from previous administrations.

The Rendition of the State to His Highness Sri Chamaraja Wadiyar Bahadur had been effected, as already stated, by an Instrument of Trasfer. His Highness Maharaja Sri Krishnaraja Wadiyar Bahadur was anxious that the relations with the paramount power should be regulated by a Treaty, as in the case of other first class Indian States. Mr. Montagu first visited Mysore to collect information for this

purpose. Lord Hardinge visited Mysore later, and at a State Banquet in Mysore in 1913 announced the approval of His Majesty for establishing Treaty relations. This gave great satisfaction to His Highness as it allowed the State greater autonomy and freedom to deal with large development questions as they arose. In a personal letter he wrote to me at the time, His Highness referred to the small part I had played in these generous terms:—

"I fully realise the fact that the success of my representation to the Viceroy was in no small measure due to the able and convincing manner in which you put the case before him, and I cannot sufficiently thank you for the great service you have thus rendered to me and my State and which I shall always remember with feelings of deep gratitude."

(To be continued.)

HIS "SECRET"

An interviewer elicited the following advice from him for longevity:

I approached him, mustered up courage and asked him.—"Could you, Sir, let me know the secret of your old age? I should feel extremely grateful if you could enlighten me on this as I will cherish your lessons and views in my memory for all time."

After a little pause and deliberate thought, the aged man said: "Yes, I can do it now and here."

Sir M. Visveswaraya then began: "Use your mind, keep it engaged on right lines. Determination is needed for the youngsters and not illumination. Clear your mind before you go to bed Do not allow your mind to wander at nights. It would lead to evil thoughts."

He reviewed his normal programme of work. "I have my breakfast at 8-30, work on serious problems between 9 and 12, after which I would have my lunch, I would then work on correspondence between 2 and 4 in the afternoon, when I would have tea at 4 p.m. My interviews would be between 4 and 5 p.m. and dinner at 8 p.m."

He then advised; "Take regular exercises; walk at least 2 or 3 miles. I myself do 1½ miles a day regularly. At night newspapers are read to me by a nephew of mine."

"Due to thinking of serious problems at nights, I do not get sleep. Then what I do is to walk up and down my room for about half an hour when I would be able to go to bed and get sleep uninterrupted."

"People generally try experiments for a week and give them up If once you have made up your mind, keep it steadfast, do not attempt to alter it frequently. Take positive decisions and follow them without bothering when once it is taken. Have a time table of all problems for a week and go through the list every morning before starting work. Have a disciplined life and regular habits. Some problems are of long range and some are short. Each type will have to be handled separately."

"Whenever difficult problems arise, I note them down I do not worry about them. My programme is divided for the day and for the week Every morning I go through them and divide the work for the day."

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Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer

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POPULATION TRENDS

The Population of the world as a whole is increasing at an annual rate of about 17 per thousand, or 1·7 per cent per year, says the Demographic Year-Book of the United Nations for 1959. This rate represents an increase of about 48·5 million persons every year. Looked at another way, the present world birth rate of 35 per thousand adds some 100 million babies to the population each year, while the estimated death rate subtracts 51 million. This leaves a net addition of over 48 million to the population of the globe.

Birth rates are estimated to be highest (46 per thousand) in tropical and southern Asia and in South-East Asia. They are lowest in north and west Europe—only about 18 per thousand. The rest of Europe including the USSR, North America and Oceania, on the other hand, have birth rates of well under 30 per thousand. The world birth rate of 35 mentioned above is an average of these regional rates.

Despite the fact that parts of Africa and Asia have the highest birth rates, it is interesting to note that population is increasing fastest in Middle America, even faster than in South-West Asia where the natural increase rate is highest among all the high increase regions. The reason is the common one for such cases, viz., death rates have been substantially lowered while the birth rates have remained relatively high.

Two special features of the 1959 Demographic Year-Book are natality statistics and illegitimacy rates. The trends in natality since 1938, as revealed by the crude birth rates, the female fertility rates and the male fertility rates in nine representative countries, show that male and female fertility rates appear to have developed according to the same pattern as the crude rates; and in almost every case there was an upsurge of births after World War II. This upsurge was the so-called "baby boom" which comprised primarily the births that should have occurred during the preceding war years.

An examination of the pattern of fertility according to the age of the mother in selected countries (which included the U.S., U.K., Germany, France and Japan) showed that, in the ten years 1949-58, fertility rates for women in the age group 20-24 have incrased in almost all the countries for which data were available. It appeared that, at least in Europe, the post-war trend towards larger families has slackened. There is no longer high and increasing birth rates at older ages. The almost universally increasing birth rate at the ages 20-24 may well reflect the trend towards earlier marriage in industrialised countries.

Illegitimacy as shown by the proportion of children born to unmarried women (single, widowed and divorced) is highest in Latin America and lowest in Moslem countries. Illegitimacy ratios of well over 60 per cent are found in El Salvador, Dominican Republic, Honduras, West Indies. Guatemala and Panama. In Panama in 1958, about 75 per cent of all live births were illegitimate. These ratios stagger all but the professional demographers. In general, corresponding ratios for Europe range downward from a high of about 13 per cent in Austria. Ratios for Albania and the United Arab Republic are less than 1 per cent.

This wide range of the illegitimacy ratio, says the Demographic Year-Book, is consistent with the corresponding marriage rates in these areas and with the proportion of the female population which remains single. Central and South America show marriage rates of less than 5 per thousand

BHARATARATNA SIR M. VISWESWARAYA.

(Continued from last issue.)

The normal system of administration and new developments were proceeding smoothly side by side. Some of the powers and privileges of the Representative Assembly which had been started on 7th October 1881 by the former Dewan Mr. C. Rangacharlu were extended and the franchise was widened. Some powers of the Legislative Council which was started on 24th July 1907 when Mr. V. P. Madhava Rao was Dewan were also enlarged.

At this stage, there was an under-current of dissatisfaction in certain circles, opposed to or indifferent to the new developments. The Krishnarajasagara Reservoir and the Iron Works required large outlays, and prospects of immediate return seemed remote, though the works were progressing satisfactorily.

While affairs were in this state, a wave of agitation sprang up in favour of improving the position and prospects of the non-Brahmin population. I was asked to appoint a Committee with Sir Leslie Miller, the Chief Justice in Mysore, as Chairman, to make recommendations in this regard. Even before the agitation began, action had been taken by me to encourage education among the backward classes by instituting a scheme of scholarships meant exclusively for them at an annual cost of one lakh of rupees, and also to give them greater opportunities for entering the public service by reserving for them a proportion of public appointments—50 per cent of the direct appointment for the Civil Service and 33 per cent of the vacancies in the lower services. I had also other plans to improve the position in this respect, but I found His Highness was very anxious to proceed on the lines advocated by the leaders of the movement. My principles in this matter were clear and it was also well-known that I was in full sympathy with the aspirations of the non-Brahmin community and the necessity for their advance. The difference only lay in regard to procedure. However, after months of exchange of views, I asked His Highness' permission to retire from the service. There was accordingly an understanding in April 1918 that I should retire some 7 or 8 months later, after placing the affairs of the State and incomplete projects in a satisfactory condition for my successor. His Highness in the end acceded to the request and approved of the date proposed for retirement. This was however kept a secret till I actually handed over charge of office of Dewan in Bangalore to the senior Member of Council present, on the agreed date.

Between my retirement in 1918 and 1940, the year of His Highness' demise, three

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of population while in Europe and other areas the rates rise to 10 and over. Up to 50 per cent of the female population aged 45-54 is reported to be "single" in the West Indies and in some parts of Latin America, while in Europe corresponding proportions range from 10 to 14 per cent.

The total world population in 1958 (mid-year) was estimated at 2,854 million. At the world rate of 1·7 per cent increase per year, another 97 million must be added to this for the past two years, and so in mid-1960 the figure of world population stood at about 2,951 million!

gentlemen held the office of Dewan in succession, viz., Sirdar Sir M. Kantaraj Urs (from 1919 to 1922); Mr. (afterwards Sir) Albion R. Banerji (from 1922 to 1926); and Sir Mirza M. Ismail (from 1926 to 1940) up to the demise of His Highness, for about 15 years. The administration proceeded smoothly, except for two untoward incidents which will be presently mentioned.

It must be mentioned at this stage that His Highness the Yuvaraja Sri Kantirava Narasimharaja Wadiyar Bahadur was an Extraordinary Member of Council for some time. He was a learned and highly accomplished prince. He influenced His Highness' decisions on large questions by contributing his views on them. He also acted for the Ruler on some occasions when His Highness was on a tour in Northern India and Kashmir.

Sir Mirza M. Ismail was a trusted companion from His Highness' younger days. He served as Assistant Private Secretary, then Huzur Secretary and Private Secretary to His Highness in succession and rose finally to the office of Dewan. In that office he worked cautiously and maintained the administration in an efficient state. He was a statesman with constructive leanings. He developed projects and Schemes which had been previously started, as also some new ones started by himself. He assisted His Highness in beautifying cities, towns and villages within the State.

After I left the State service, I spent a couple of years in travel in Europe and America and returned to Bombay. I was working as Consultant in several States and Cities like Bombay, Karachi, and on Committees both of the Central Government and Bombay Goverment.

At this stage, it was found that the Iron Works, the construction of which had been nearly completed, could be operated only at a loss. Proposals were submitted to His Highness to close down the works for a time. His Highness felt distressed at the failure of one of the largest works started at his time and sent the Dewan, Mr. A. R. Banerji, to see me in Bombay where I was staying and take my advice. His Highness pointed out that the works were started at my instance and he felt he had a claim on my help at that stage. I advised that the works should on no account be shut down and cabled to Mr. C. P. Perin to come and arrange for operating the works. He came to India with about 13 American Engineers and Foremen. After starting the work he had to go away after a period of three months. At this stage His Highness asked me to do what I thought right to bring the works into a proper working order. I undertook the responsibility although I was not in State service provided the control was left entirely in my hands without interference from Government. At my suggestion, a Board of Management was constituted with myself as Chairman and the operations started by Mr. C. P. Perin were continued. I used to visit the works frequently and controlled it from day to day from wherever I was.

At this stage, another mishap occurred in July 1928 in the shape of Hindu-Muslim disturbances in Bangalore City. This happened after I had been six years in charge of the Iron Works.

A committee had to be appointed to investigate the cause of the riots and the extent of damage or injury caused. His Highness invited me to take up the Chairmanship of this committee. I declined the offer at first and suggested other names. But His Highness appealed to me a second time to take up the work and I had to do what he wanted. After an investigation extending to 3½ months, I submitted the report of the Committee which, but for one dissentient, was practically unanimous.

After this, I retired from the supervision of the Iron Works which by then had begun to yield a small return. I also discontinued my connection with other works in Mysore, all of which I was doing practically in an honorary capacity.

During the 38 years of His Highness' rule, the total population of the Mysore State increased from about 5·5 million in 1902 to 7·3 million in 1940, and the population in educational institutions increased from 116,468 to 369,472. The revenues of the State rose from Rs. 1·92 crores in 1902 to Rs. 5·17 crores in 1940. Railways in the State were increased from 383 miles in 1902 to 743 miles in 1940.

Among the major productive works constructed, may be mentioned the Krishnarajasagara Reservoir on the Cauvery which was the largest storage reservoir ever constructed in India till then and it was designed and constructed entirely by indigenous agency. The reservoir has developed into a multi-purpose project on a small scale. Irrigation has increased in the valley by about 100,000 acres, the output of electric power has multiplied six-fold, facilitating the establishment of many new industries.

The capital invested in the entire project is about Rs. 10½ crores. The direct and indirect benefits to the population have been estimated to amount to about Rs. 15 crores, and the Government is getting an annual revenue (taking both direct and indirect revenues into account) of about Rs. 1½ crores representing nearly 15 per cen. on the capital.

The Iron and Steel Works at Bhadravati, was once very unpopular, earned a net revenue of Rs. 32·21 lakhs in the latest year and has accumulated a reserve in funds of nearly 2·75 crores of rupees. The staff employed continues to be entirely Indian.

As has been stated already, Mysore was raised to the position of a Treaty State.

The Economic Conference and its three Committees to improve the income of the people and the economic strength of the State has been referred to already.

The powers and privileges of the Representative Assembly were enlarged step by step. A Legislative Council was established and practically every democratic aspiration of the people, short of Ministerial responsibility, was granted.

The University of Mysore was started in 1916, the first University of its kind established in any Indian State.

Sir Evan Maconochie, His Highness' Private Secretary for the first seven years of his rule, has given in his book a vivid picture of the character and accomplishments of the Maharaja in the early part of his rule, that is, after Sir Stuart Fraser, his Tutor and Guardian, left him. The following words from that book seem worth quoting on this occasion :—

"Fraser's parting assurance was that in any contingency His Highness could be trusted to go 'four annas better' than could be reasonably expected."

"On young shoulders he carried a head of extraordinary maturity, which was however no bar to a boyish and whole-hearted enjoyment of manly sports as well as simple pleasures of life. He rode straight to hounds, played polo with the best and a first class game of racquets. He had the taste and knowledge to appreciate Western music as well as his own. He was a man of singular depth and strength of character."

His Highness was a staunch Hindu and closely adhered to the traditional customs and practices of his office. He scrupulously respected religious precedents and gave an appreciable measure of his time to devotional exercises.

Though an orthodox Hindu himself, he was free from religious or communal prejudices. Often on his personal staff were to be found, simultaneously, a Hindu, a European, a Muslim and an Indian Christian.

It may be of interest to mention on this occasion that the present Maharaja, His Highness Sri Jayachamaraja Wadiyar Bahadur, was sent by the late Highness to the Maharaja's College to study along with other boys of his age in order to give him opportunities to become acquainted with the life of the common man and generally with the public life of the country.

Once, His late Highness accepted the invitation of H. E. Lord Hardinge to stay as his guest in New Delhi. I accompanied him also as an invitee. Though His Highness lived in the Viceroy's camp as his guest, he maintained his usual religious observances as an orthodox Hindu. The Viceroy had thoughtfully made suitable arrangements to meet every convenience of His Highness.

His dignified bearing and rectitude of conduct in official and private life made a great impression on all persons, European or Indian who came in contact with him.

His Highness was a man of few words. Whenever he spoke or wrote he weighed his words with meticulous care. He was never hasty, never harsh or rude, never in a temper. He dealt with controversial questions with patience, dignity and firmness.

His Highness took special interest in beautifying palaces, public buildings, residential areas, rural scenes and landscapes. The creation of model villages was among his favourite pursuits. The development and beautification of the Cities of Mysore and Bangalore was one of his preoccupations.

Mention should also be made of the help given to the late Pandit Madan Mohan Malaviya in the intial stages of the establishment of the Benares Hindu University of which His Highness the Maharaja was the first Chancellor.

Chiefly through his high character and efficiently managed administration, the Government of Mysore had in many ways been accorded a greater measure of autonomy to promote the interests and prosperity of his subjects than most other States in India had in his time, particularly after he entered into Treaty relations with the Central Power.

He belonged to an ancient ruling family and his education and accomplishments in modern surroundings made him one of the foremost rulers of the Wadiyar dynasty—to be classed amongst the greatest of them.

In one of his visits to Mysore City in July 1927, Mahatma Gandhi made a reference to the efficiency and high standard of the Maharaja's rule and characterised it as "Rama Rajya."

A few days ago a retired highly placed Indian administrator in South India was asked by me what he thought of His Highness' rule taken as a whole. He straightway replied: "The late Maharaja was the nearest approach to the Hindu concept of Dharmaraja"

The statue will remind future generations of a noble and high-minded Ruler, deeply beloved of his subjects, who played a great part in the building up of a progressive modern Mysore and its many-sided developments.

With these observations, I have much pleasure in unveiling the statue.

M. Visweswaraya.

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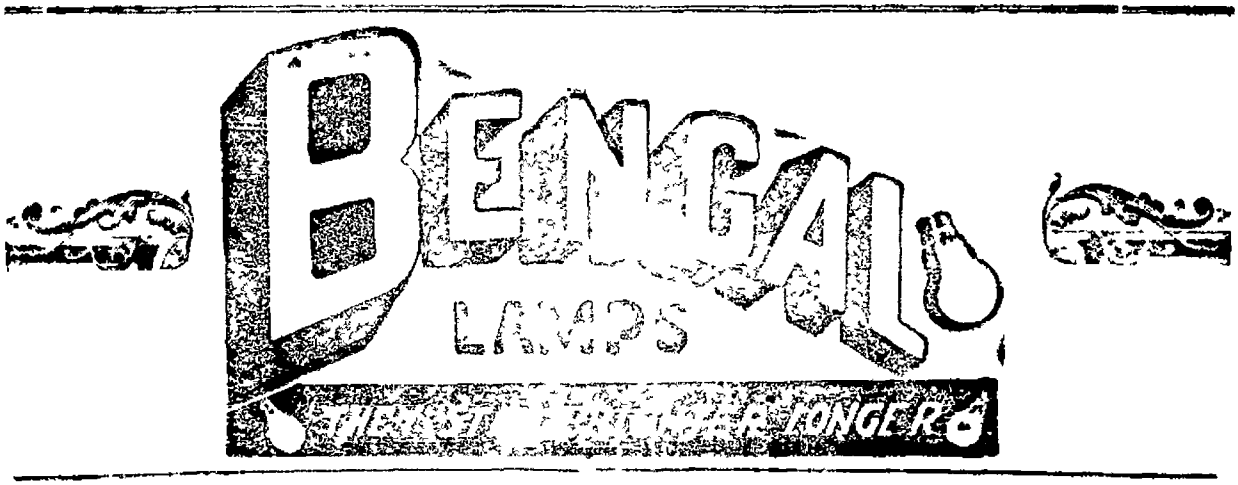
VOL XV No. 52] Monday 10-10-1960 [PRICE 0—1—6.



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HINDU SUPERIORITY
ASTRONOMY

(Continued from last issue)

2. The quantities which the Indian tables assign to other astronomical elements, viz., the mean motions of Jupiter and Saturn, have been found to agree almost exactly not with what is observed at the present time, but with what the theory of gravity shows would have been observed at the beginning of the Kaliyug. Laplace discovered it after the publication of the "Astronomie Indien" and inserted it in the Journal des Savans.

3. M. Bailly has shown that the place of the aphelion of Jupiter's orbit, determined by the Indian tables for the beginning of the Kaliyug agrees with the modern tables of Lalande when corrected by the theoretical equations of La Grange. The same thing is true of the quantity which the Hindus assign to the equation of Saturn's centre.

4 Another argument to vindicate the great antiquity of Hindu astronomy is derived from the obliquity of the ecleptic which the Indians state at 24°. Both observation and theory concur in showing that the obliquity of the ecleptic has been diminishing slowly for many ages preceding the present.

5. The length of the Hindu tropical year as deduced from the Hindu tables is 365 days, 5 hours, 50 minutes, 35 seconds, while La Callie's observation gives 365-5-48-49. This makes the year at the time of the Hindu observation longer than at present by 1' 46". It is however, an established fact that the year has been decreasing in duration from time immemorial and shall continue to decrease. In about 49 centuries the time of the year decreases about 40½". This, then, is an unmistakeable proof of the very high antiquity of Indian astronomy. The observation by the Hindus must have been made in the Dwapar (more than 5000 years ago).

It should now be quite clear that in India astronomy was cultivated and wonderful progress in the science was made at a period when the rest of the world, including the whole of Europe, was completely enveloped in ignorance.

Sir W. Hunter says: "In some points the Brahmans made advances beyond Greek astronomy. Their fame spread throughout the West, and found entrance into the Chronicon Paschale (commenced about 330 A.D. and revised under Heraclius 610-641)"[1]

Mr. Elphinstone says: "In addition to the points already mentioned in which the Hindus have gone beyond the other nations, Mr. Colebrooke mentions two in astronomy. One is in their notions regarding the processions of the Equinoxes, in which they were more correct than Ptolemy, and as much so as the Arabs, who did not attain to that degree of improvement till a later period; the other relates to the diurnal revolution of the earth on its axis which the Brahmans discussed in the fifth century B.C."[2]

Sir W. Hunter says: "The Sanskrit term for the apex of a planet's orbit seems to have passed into the Latin translations of the Arabic astronomers. The Sanskrit uccha became the aux (gen. augis) of the later translators" (Renaud. p. 325 and Weber, p. 257).

Professor Weber says: "The fame of Hindu astronomers spread to the West, and the Anduburius (or probably, Arduburius), whom the Chronicon Paschale

1. Indian Gazetteer, Vol. IV, p. 218.
2. History of India, p. 132, footnote.

places in primeval times as the earliest Indian astronomer, is doubtless none other than Aryabhatta, the rival of Pulisa, and who is likewise extolled by the Arabs under the name of Arjabahar." [1]

Professor Wilson says: "The science of astronomy at present exhibits many proofs of accurate observation and deduction, highly creditable to the science of the Hindu astronomers. The division of the ecleptic into lunar mansions, the solar zodiac, the mean motions of the planets, the procession of the equinox, the earth's self-support in space, the diurnal revolution of the earth on its axis, the revolution of the moon on her axis, her distance from the earth, the dimensions of the orbits of the planet, the calculations of eclipses are parts of a system which could not have been found amongst an unenlightened people." [2]

But the originality of the Hindus is not less striking than their proficiency. It is remarkable that the Hindu methods are all original and peculiar. Professor Wilson says: "The originality of Hindu astronomy is at once established, but it is also proved by intrinsic evidence, and other systems, their methods are their own." [3] Mr. Elphinstone says: "In the more advanced stages, where they are more likely to have borrowed, not only is their mode of proceeding peculiar to themselves, but it is often founded on principles, with which no other ancient people were acquainted, and showed a knowledge of discoveries not made even in Europe till within the course of the last two centuries." [4]

In the sixth volume of the Journal of the American Oriental Society, Professor Whitney published an English translation of Surya Siddhant by the Rev. E. Burgess, with an elaborate commentary by himself. This paper excited comments from M. Biot, the late venerable astronomer of Paris, and from Professor Weber of Berlin. Biot believed that the Hindus derived their system of Nakshatras or moon stations, from the Chinese, but Professor Whitney contributed two other papers to the said Journal, in which he clearly shows that the Hindu Nakshatra does not mean the same thing as the Chinese sieu. Sieu means a single star, whereas Nakshatra expresses a group of stars, or rather a certain portion of the starry heavens. Again, Professor Weber shows that the Chinese sieu is not traceable further than two or three centuries before Christ while Nakshatras are amongst the heavenly objects mentioned in the Vedic hymns." [1] The great antiquity of the science, however, is the best proof of its originality.

The Arabs were the disciples of the Hindus in this branch of knowledge also. Professor Weber says that Hindu astronomers are extolled by the Arabs. He adds: "For, during the eighth and ninth centuries the Arabs were, in astronomy, the disciples of Hindus, from whom they borrowed the lunar mansions in their new order, and whose Siddhants they frequently worked up and translated in part under the supervision of Indian astronomers themselves, whom the Khalifs of Baghdad, etc., invited to their courts." [2]

Dr. Robertson says: "It is highly probable that the knowledge of the twelve signs of zodiacs was derived from India" [3]

(To be continued.)

1. Weber's Indian Literature, p. 255.
2. Mill's History of India, Vol. II, p. 106.
3. Mill's History of India, Vol. II. p. 107.
4. Elphinstone's History of India, p. 132.

1. W. D. Whitney, "Views of Weber and Biot respecting the relations of the Hindu and Chinese Asteris...s," p. 25.
2. Weber's Indian Literature, p, 255.
3. Disquisition concerning India, p. 280.

The Rationalist

TVASHTRI'S DECISION

In the beginning of time, says an old legend from the Sanskrit, the god Tvashtri created the world. Out of the elements he created the sun and moon and stars, the hills and forests, and finally man himself.

All the solid elements were exhausted in the creation of man. So, When the time came to fashion woman, Tvashtri took the roundness of the moon, the curves of the creepers, the clinging of the tendrils, the trembling of the grass, the slenderness of the reed, the velvet of the flower, the lightness of the leaf, the quick glance of the fawn, the brightness of the sun's rays, the tears of the mist, the inconstancy of the wind, the timidity of the hare, the vanity of the peacock, the softness of down, the hardness of the diamond, the sweet of honey, the cruelty of the tiger, the warmth of fire, the chill of snow, the chatter of the jay, the cooing of the turtle dove.

All these he combined to make woman. And he gave her to man. And man's days were filled with happiness, for now he had someone to share with him the pleasures of the world.

In the course of time, however, the man came to Tvashtri, saying, "Lord, this creature that you have given me makes my life miserable. She chatters incessantly and teases me beyond endurance, never leaving me alone. She requires incessant attention and cries about nothing and is always idle, so I have come to give her back again. I cannot live with her."

So Tvashtri took her back. But eight days later, the man was at Tvashtri's door. "Lord," he said, "my life is lonely since the woman has gone. I remember how she danced with me, and how she laughed and filled my heart with pleasure. I remember how she clung to me, and how sweet and comforting was her presence when the sun went down, and the darkness surrounded me."

So Tvashtri returned the woman, but a month later the man again importuned him. "My Lord," he said, "I cannot understand it, but I am sure the woman causes me more annoyance than pleasure. I beg you, Tvashtri, to take her away again."

"Go your way and do the best you can," Tvashtri answered.

"But I cannot live with her," the man protested.

"Neither," said the god, "can you live withou her!"

From an American Magazine.

THE DETERRENT

A British expert on crime was amazed, during a recent visit to Jedda, in Saudi Arabia, to see a porter jogging along the city's busiest street with a large bag on his back bulging with banknotes worth several thousands of pounds.

The man, unarmed and unguarded, made no secret of his load as he journeyed from one bank to another.

"Aren't you afraid of being robbed?" asked the amazed Englishman. But the porter just smiled and answered: "The Saudi crime rate is the very lowest in the world."

Puzzled, the visitors called at the local police post to make further inquiries and learned that the harshness of the law has cleared the town of all crooks. The penalty for stealing is having one's hand chopped off!

WHY?

"What a lot of people wear sun-glasses nowadays! Even on a dull day, when it is pouring with rain, you see them. Some wear them at night and quite a number wear them indoors—I have often wondered why.

I had a partial answer the other night when a girl arrived in sun-glasses to join some friends and me for dinner. I asked her why she was wearing them, and she said: "To hide a stye. It's very unattractive." And now Robert Mitchum, the film star, has supplied a further, and somewhat similar answer. He said: "I've had a succession of late nights and early mornings. The reason why film stars wear sunglasses is to hide the fact that they never sleep!"

That really means to hide the dark rings under the eyes, and possibly also some of the wrinkles that the passing years produce. Film stars certainly started this fashion, and it has been adopted very widely by large numbers of women—and not only women, for I have seen quite a lot of men wearing sun-glasses indoors, too.

There is still another explanation. Most of the newer sun-glasses are slanted at the outer corners and lifted a little, making the shape of the eyes more attractive; and many girls feel that they look dashing and beautiful with these dark aids.

One young bride the other day wanted to be married in sun-glasses, because, she said, they suited her; and she suggested that all the bridesmaids should be similarly equipped. The presiding priest insisted that they should take these glasses off!

X.

WORLDLY WEALTH

When the late Lord Derby became the 17th Earl in 1908, he inherited eight mansions and nearly 70 000 acres, mostly in Lancashire, with a gross rent roll little short of £300,000 a year.

From landed properties alone his net taxable income was around £100,000 a year His household expenditure totalled £50,000 a year.

He bought a large mansion off Oxford Street for his own residence, Derby House. But neither he nor his wife really lived there; it was used mostly for entertaining.

He took it for granted that his employees, tenants, neighbours and, indeed, all Lancashire would expect him to live and behave like his ancestors, Randolph S. Churchill says in "Lord Derby, 'King of Lancashire'".

Their official biography deals mainly with Derby's political life, but there is much about his racing stud. Starting with eight brood mares, he won twenty classic races including the Derby with Sansovino in 1924—the first time a Derby had won it since 1787—with Hyperion in 1933, and with Watling Street in 1942 when the race was run at Newmarket.

ಯುಜುರುಪಾಠಮು — 0—4—0.

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Life of Saint Anantarya, in English and Hindi. — 1—0—0.

THE LAW

Even the law can make mistakes. Chatting to a retired solicitor friend the other day he recalled two very amusing cases. Shortly before a case was due to be tried before the famous judge, Mr. Justice Hannen, a grave-faced, sombrely-dressed Juryman stood up and asked to be excused duty.

Asked on what grounds, the man replied; "I am deeply interested in a funeral which takes place to-day, and I am most anxious to be present, sir."

The judge, impressed, said, "Your plea is just. You are excused."

The judge learned later that the juryman was an undertaker!

Stranger still was an incident that occurred in another court when, after his opening speech, counsel for the plaintiff called on the latter to give evidence.

To everyone's surprise, a member of the jury rose, left the jury-box, and walked over to the witness-box.

"What are you doing?" he was asked.

"I am the plaintiff," he replied.

"Then what are you doing on the jury?" demanded the judge

"I was summoned to sit on the jury," was the reply.

"But you surely know that you cannot help to try your own case?" pursued the judge.

"Well," admitted the juryman-plaintiff. "I did think it was a bit of luck!"

OBEYING DOCTOR

When his doctor told a New York man he should take more exercise, he walked from New York to Los Angles—3,762 miles—according to his pedometer! He took 228 days.

"I was offered a lift no fewer than 349 times," said the man, John Sarkauskas. "I wore out three pairs of shoes."

It was also said that because the left side of his face was turned towards the sun during most of the time, it became tanned several shades darker than the right.

Some long distance walkers have believed in covering the ground the hard way. A man named Lloyd walked *backwards*, accomplishing a distance of thirty miles in nine successive hours—including stops!

Lloyd's walk took place in Surrey, and several times he fell on his back or blundered into trees. Still, he managed to finish fourteen minutes inside the time allowed him, and with the money he won must have been able to buy quite a lot of liniment for his sore feet.

Some people's jobs make it necessary for them to undertake long and difficult walks. In 1953, a tough little Scotsman walked all the way from Scotland to London, guiding a lorry taking a sixty-ton metal accumulator to a sugar refinery. While he walked, his pal drove. They had to take very special care of their load.

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

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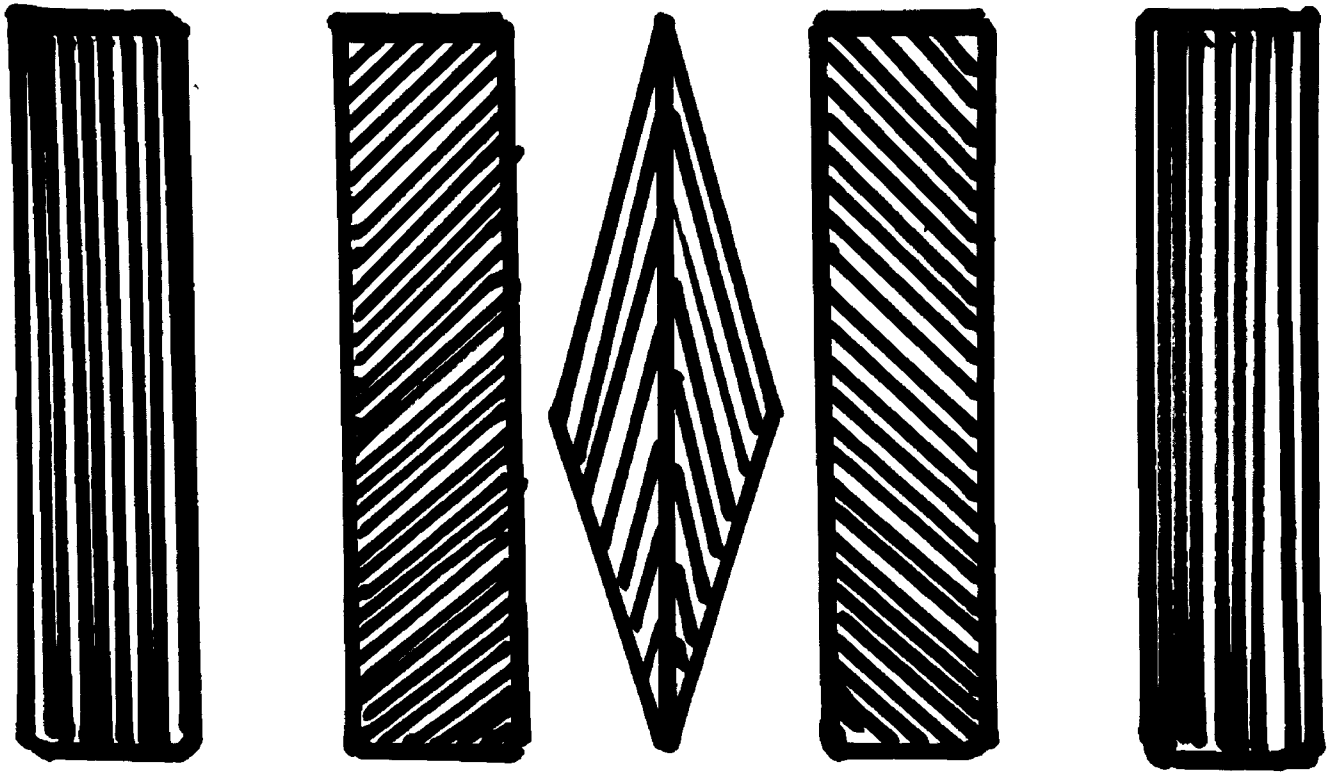

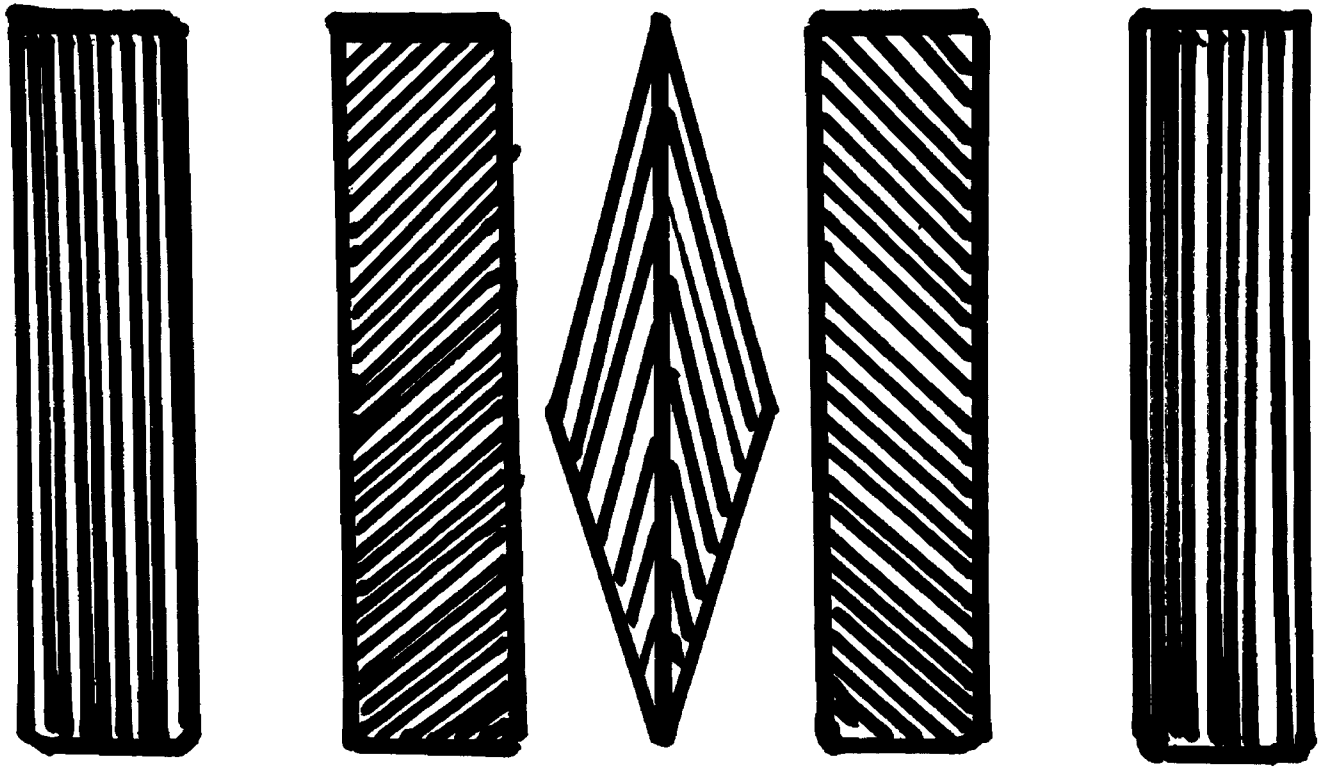

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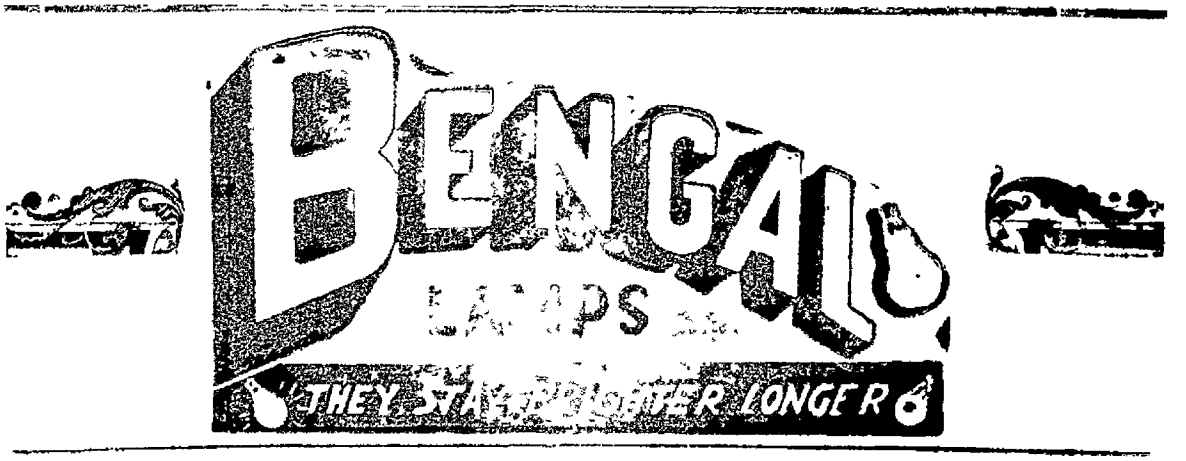

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EMERGENCY

A shortsighted girl too vain to wear glasses was determined to get married. She finally found herself a husband, and went off on honeymoon with him.

When she returned her mother gave a shriek, dashed to the telephone, rang up an occulist. "Doctor," she gasped, "you've got to come over here right away. It's an emergency. My daughter has always refused to wear glasses, and now she's back from her honeymoon and ...."

"Madam," interrupted the doctor, "please control yourself. Ask your daughter to come and see me. No matter how bad her eyes are, it can't be that much of an emergency."

"Oh no!" said the mother. "Well this fellow she's got with her isn't the same one she went on honeymoon with!"

VIVA VOCE

A lawyer was cross-examining a witness. After getting her name, he asked, "Occupation?"

"Housewife," she answered.

"Your husband's occupation?"

"Manufacturer."

The lawyer continued, "Children?"

"No," replied the witness "Ladies' handbags."

CLEVER

In front of the Leaning Tower of Pisa stands an old man. When tourists park their cars near the tower, he hands them a slip of paper covered with Italian printing, and asks for 20 lire Believing the sum to be a parking fee, most tourists pay it without question. Recently, one visitor took the paper to an Italian friend and asked him to translate it.

The old man, it turned out, was insuring all parked cars against damage in case the tower toppled over!

INDEPENDENCE

A young fellow, tired of working for others, went into business for himself. Later a friend asked him what it was like being his own boss.

"I don't know," he replied. "The police won't let me park in front of my own business; tax collectors tell me how to keep books; my banker tells me how much balance I must maintain; freight carriers tell me how my goods must be packed; customers tell me how my goods must be made; local authorities tell me how to keep records in triplicate. And on top of that, I've just got married!"

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦—೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

WHAT IS GOLF

As one of those apparently unfortunate creatures to whom golf means nothing more than trailing round a large expanse of field after a little ball and to whom "birdie" means something that flies, I am constantly being taken to task by friends of mine who are golfing fanatics.

In vain do I try to explain that I am simply not interested in the beauties of a powerful drive, the delight of sinking a long putt,... they simply ignore my protests and carry on regardless.

But glancing through a French magazine the other day I saw a description of the game which seems to leave my friends nonplussed for a suitable reply.

It was simply this: "What is golf but placing a ball of four inches circumference on another ball of 25,000 miles circumference and trying to hit the smaller of the two?"

X.

PRONUNCIATION

A teacher asked the children for sentences in which the word "beans" was used.

"My father grows beans," said the bright boy of the class. "My mother cooks beans," came from another pupil.

Then a third youngster piped up: "We are all human beans!"

2

A young candidate for a Naval commission was being put through a general knowledge test by a selection board. "What kind of animals eat grass?" he was asked.

The candidate fidgeted and stared out of the window, but said nothing. The question was repeated, but still he remained dumb.

"Surely," said one of the examiners, kindly, "you can answer a simple question like that? I will repeat it: "What kind of animals eat grass?'"

"Animals!" gasped the candidate. "I thought you said 'admirals.'"

ANIMAL PHRASES

Calf love	Crocodile tears
Only puppy fat	Bats in the belfry
Not so much buck	Frog in the throat
Stag party	Snake in the grass
Grandad's beaver	Sly as a fox
Timid as a mouse	Ants in his pants
Giddy as a goat	Brave as a lion
Strong as a horse	Meek as a lamb
Busy as a bee	Close as an oyster
Happy as a lark	Lively as a cricket
Whale of a time	Cat and dog life

Straight from the horse's mouth
Putting the cat among the pigeons
When the cats away the mice will play
Taking the bull by the horns
Bull in a china shop
Butterflies in the stomach
Going the turkey-trot
Face as red as a lobster.
Bantam-weight boxer
He's got plenty of rhino
It's just chicken-feed
A dog in the manger
Cunning as a monkey
Poor as church mice
Keeping the wolf from the door
Counting your chickens before they are hatched
Swift as an eagle
Raining cats and dogs
Wolf in sheep's clothing
Grey as a badger
Obstinate as a mule
Fat as a pig

The Rationalist

THE RATIONALIST

With this the "Rationalist" starts the 21st year of its existence. We are surprised that it has lasted so long Twenty years is a long period for an Indian Weekly or Daily to survive. That the "Rationalist" has done so appears to us to be one of God's miracles. It is not due to any ambition, or planning, or ability on our part.

It was started in order to call a spade a spade, to call a knave a knave, to call a fool a fool, and to extol what deserved to be extolled. It was started in order to refute the humbuggery of those who seek to boost the so-called modern civilisation as though the world just came to life in the 20th century. It was started in order to throw some light on the things of the great past, which, rust-ridden and dust-overladen, are rejected as rubbish by vociferous moderners. It was started in order to promote enquiry, stimulate thought, liberalise understanding, instil humility, and inspire a sense of the greatness of Divine Creation and the smallness of one's own part in the vast scheme of the Universe.

If only the so-called big men of the world, Kruschev for instance, Chou En Lai for instance, Nehru for instance, Lumumba for instance, Castro for instance, Nkruma, Verwoerd for instance, knew how puny their thoughts and their ambitions are in the limitless expanse of the universe, they would indulge in less braggadocio, and be more circumspect in playing with the lives of their fellowmen.

The role is not perhaps new. Diogenes went out with a lantern in daytime in search of an honest man. Socrates sought to expose the humbuggery and chicanery of public men. Diogenes was laughed at. Socrates was sent to death. The "Rationalist" has been content to remain poor, just as Diogenes, basking in the sun near his tub, was approached by Alexander, and, asked what he could do for him, replied, "Nothing; stand outside my sun."

So the Rationalist, having no favour to curry, has nobody to placate, nobody to humour, nobody to appease, and no reason to "run with the hare, and hunt with the hound," as the Press too often does.

So with God for its guide, and truth for its, sustenance, the Rationalist enters on its twenty-first year, seeking, in the words of Mathew Arnold,–only to spread "Sweetness and Light" in the lives of its readers.

We might close with the age-old Sanskrit epilogue,

"Kaayena Vaachaa Manasendriyairva
Buddhyatmanaavaa prakritesssvabhaavaat|
Karomi Yadyat Sakalam parasmai
Naaraayanaayeti Samarpayaami ||"

"Whatever I do, by my body, or my speech, or mind, or senses, or thought, or soul, or inherent instinct, I dedicate and surrender to the Supreme Divine."

Editor.

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
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ಶಿಷ್ಟದೇವರಾಜವಿಷ್ಟಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧–೮–೦.
Life of Saint Anantarya, in English and Hindi.	1–0–0.

NUTRITION

The world over, scientists studying the extension of life are finding more and more evidence that the fountain of youth is good nutrition. Dr. Henry C. Sherman of Columbia University is considered one of the world's outstanding authorities on nutrition. Dr. Sherman has stated that, given the right selection of foods, human life can be greatly extended. Furthermore, he says, the later years can be lived in much fuller measure and usefulness.

What is meant by good nutrition? First, it it adequate nutrition, giving the body not only the quantity, but also the quality of nourishment it requires. Second, it is balanced nutrition, supplying the body cells with vital nutrients in the proper proportion. Scientists are unanimous in agreeing that over-nutrition, through excess calories stored as fat, can contribute materially to physical deterioration and the aging process.

Think of your body as a motor car. It is made of protein, inside and out. Arteries, glands, connective tissue, muscles, skin, bones, all contain protein and are maintained and rebuilt with protein. Fats and carbohydrates are your body's oil and gasoline; they are burned together to produce energy. Vitamins and minerals are its spark plugs, essential to the utilization of food.

It is marvelously sturdy, this body of yours — marvelous in its ability to maintain and rebuild itself. Given care, it will function smoothly, on and on. Provided that none of its important organs has been allowed to break down, it will regenerate itself at any age!

Scientific studies have shown that the life span can be prematurely shortened by inadequate diet, by lack of essential nutrients such as the important amino acids found in good proteins. On the other hand, merely by adding generous amounts of such essential nutrients as calcium foods and vitamin A foods, the span of life can be lengthened.

How can we apply these scientific findings which promise us vigor and health and long life? The answer is simple. Follow the basic rules of the Live Longer diet. See to it that your daily menu furnishes ample amounts of all vitamins, all minerals, proteins, natural sugars and starches, and eat only unrefined foods.

X.

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GRASS DIET

Everyone has heard of grass widows, but have you ever heard of grass bachelors ?

There are two in Ceylon – thirty-year-old twin brothers, who eat nothing but grass. They say that they enjoy perfect health. Both are thin but wiry, and both declare that other foods don't interest them !

There's also an elderly London woman who has been eating grass (and practically nothing else) since she was fifteen ! In summer she is sometimes to be seen in Hyde Park or Kensington Gardens carefully gathering certain kinds of grass.

She eats it uncooked and told a reporter that cooking would destroy its goodness.

Lots of people have peculiar tastes in food. A party of twelve sat down in a Derbyshire village some time ago to a supper of hedgehogs and expressed satisfaction at this strange fare. A Japanese visitor to a London hotel ordered goldfish for luncheon recently—and got them, cooked just as he had wanted them !

NOISE VSS. SILENCE

Flat-dwellers who complain of noisy neighbours all round them often remark that they'll go mad if the racket continues. But we wonder ! If they *had* to stay in a completely noise-proof room they certainly would go mad !

In Montreal's MacGill University, a room has been built which is so quiet that students who have tested it say they'd go crazy if they had to stay there long.

The room was designed to soak up sound and stop sound waves bouncing off even-surfaced walls. Experiments are going on to discover just how much noise a man can stand before his nerves crack !

University lecturers have been all over Canada tape-recording factory noise. The tapes are then played back in the quiet room and the effect on students noted.

The experiments show that when a person is shut in the room without any noise he becomes very depressed. Eventually he would go insane, it is claimed.

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"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

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MILITARY SCIENCE

War is a necessary evil. Peace is the natural and desirable state, but so long as human nature is what it is, so long as selfishness, envy, avarice, vanity and a desire for self-aggrandizement are not eliminated from human nature, war will remain a necessity.

War has its ideal side and peace has its blessings. At the same time peace is no blessing if it lasts too long, especially if its maintenance has to be paid for with the abandonment of the national ideals. Such a peace dishonours a nation and in such a peace small-mindedness and selfishness flourish while idealism is destroyed by materialism, and simplicity of manners by luxury. In such times money becomes all-powerful and character is of little value. The more deeply we penetrate into history the more clearly we recognise that peace is the normal and desirable state, but that wars are required from time to time in order to cleanse the moral atmosphere.

Captain Troyer says: "All the traditions of the Hindus are filled with wars, in which religion certainly had its share. I have shown sufficiently already, without being obliged to go back so far as the contests between the Suras and the Asuras."[1]

War as an art as well as a science was equally well understood in ancient India. The nation which overran nearly the whole of the habitable globe and produced Hercules, Arjuna, Sagara, Bali could scarcely be considered inferior to any other people in their proficiency in military science.

Being the greatest commercial nation in the ancient world, and enjoying sea trade with nearly every part of the world (see "Commerce"), they were compelled to look to their navy to guard their trade and to make it sufficiently strong to ensure their position as the "mistress of the sea." Their position in the ancient world being similar to that of England in the modern world so far as maritime affairs are concerned, their navy, too, was equally eminent and powerful. Manu mentions navigation to have existed among the Hindus from time immemorial. Strabo mentions a naval department in addition to the others in the Indian army.

Being skilful sailors from time immemorial, the Hindus were adepts at naval warfare. Colonel Tod says: "The Hindus of remote possessed great naval power."[1]

In the time of Emperor Chandragupta of India, one of the greatest and most successful kings known to history according to Mr. Vincent Smith,—the Imperial War Office consisted of six Boards, one of which was the "Board of Admiralty."[3] He further says: "When we remember Asoka's relations with Ceylon and even more distant powers, we may credit him with a sea-going fleet as well as an army."[3]

Naval warfare by Hindus is mentioned in the Ramayana, Ayodhya Kandam, Sarga 84 verse 8.

नावां शतानां पञ्चानां कैवर्तानां शतं शतम् ।
सज्जानां तथा यूनां तिष्ठन्त्वित्यब्रवीद्वचः ॥

Let hundreds of Kaivarta young men lie in wait in five hundred ships (to obstruct the enemy's passage).

Manusmriti while describing the various methods and means of warfare speaks of naval warfare;—

[illegible]

Manu, Chapter 7, v 192.

1. Troyer on the Ramayana in the Asiatic Journal for October 1844, p. 414.

1. Tod's Rajasthan, Vol. II, p. 218.
2. Vincent Smith's Early History of India, p. 124. Also Strabo, XV, 52.
3. Edicts of Asoka, Introduction, p. viii.

The ship in which the Pandava brothers escaped from the destruction planned for them, and constructed by Vidura was of a large size and was provided with machinery and all kinds of weapons of war and able to defy storms.

ततः प्रवासितो . . . . . कलाम ॥

Mahabharata, Adiparva.

Dhanur Veda, the standard work on Hindu military science being lost, the dissertations on the science found in the Mahabharata, the Agni Purana, and the other works are the only sources of informations on the subject left to us. Dr. Sir M. Hunter says: "There wts no want of a theory of regular movements, and arrangements for the march, array, encampments, and supply of troops. They are all repeatedly described in the Mahabharata." [1]

Mr. Ward says: "The Hindu did not permit even the military art to remain unexamined. It is very certain that the Hindu kings led their own armies to the combat, and that they were prepared for this important employment by a military education; nor is it less certain that many of these monarchs were distinguished for the highest valour and military skill." [2]

The ancient Hindu tactics of war were as original as valuable. It is said that the Hindus divided their army in the following manner: (1) Uras or centre (breast), (2) Kakshas or the flanks, (3) Pakshas or wings, (4) Pratigraha or the reserves, (5) Koti or vanguards, (6) Madhya or centre behind the breast, (7) Prishtha or back—a third line between the madhya and the reserves.[3]

(To be continued.)

1. Indian Gazetteer, "India," p. 223.

2. See the "Theosophist" for March 1881, p. 124.

3. The Sage Brihaspati was a great teacher of military science but unfortunately not one of his works is now extant.

PROPHECY

The following remarkable prophecy was made in 1888 by rider Haggard in his book "A Farmer's Year":—

"Consider how vast is our strength, not only in money, ships, and guns, but in nations of mankind all the world over, sworn to our service, and in our colonial kindred who, in most cases at any rate, would fight for us to the last ditch, if for no other reason because our fate must be their fate. The spectacle of the Empire defending itself against a combination of Powers, and putting out all its strength in men and money, would be the most tremendous that the world has ever seen. But although, doubtless, we should meet with reverses, for my part I should be sorry for the Powers, as I believe that within a year they would scarcely have a ship left between them and not much British territory by way of consolation. One day the rest of the world, or most of it, I suppose, will fling itself at the throats of America and ourselves. That will be the day of Armageddon, after which may come the long peace. But the British Empire and the United States will dictate the terms of that peace."

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* * *

Mr. M. S. M Sharma, Editor of the "Searchlight", Patna, whose unfortunate death in the train near Delhi, was recently reported, wrote editorially in that paper on September 2, 1952:

"The civilised world gaped in wonder when some years before the first world war Germany manufactured the first aeroplane. That was on the threshold of the twentieth century. Indian scholars used to say then that Germany must have derived her knowledge of the power of conquest of air from the Sanskrit manuscripts which she had gathered in India between 1860 and 1900 without let or hindrance. Sceptics amongst us who used to doubt Valmiki's description of *Pushpaka Vimana* which expanded or contracted as according to the number of passengers it carried conceded that ancient India might have had aeroplanes of her own, but that the expansion or contraction of the plane ought to be in the nature of poetic imagination or exaggeration on the part of the saintly Valmiki.

The recent discovery of an ancient manuscript on the subject by Maharshi Bharadwaja must have dispelled the quiet calculations of our doubting Thomases. But the P.T.I. summary was all too meagre to convey an adequate notion of attention to the smallest details bestowed by the saintly author in the manufacture of aeroplanes. To an eminent Sanskrit Scholar, Shri G. R. Josyer, Director of the international academy of Sanskrit research, Mysore, we owe the discovery. Shri Josyer is already more than seventy.* Many will share my hope and prayer that the Nehru Government would lose no time in acquiring the manuscript which, according to my information, is most unique.

On the strength of the age of this unique manuscript, Shri Josyer very naturally scorns the notion that Samskrit can be only a few thousand years old. Shri Ramachandra, according to Valmiki, visited the Maharshi Bharadwaja's ashrama at Allahabad, almost opposite the historic Ananda Bhavan where the Prime Minister was born. Even according to western research scholars, the age of the Ramayana synchronised with the Atlantic civilisation. Recent researches give the date of the Atlantic civilisation as roughly 12,000 years ago. Were that so, it ought to be easy enough to conclude that Samskrit must have been a

* Not already, but nearly.

living language at that time. The *Vaimanika Shastra* or the science of aeronautics is in Samskrit and the author is a contemporary of Shri Rama Very properly and justly Shri Josyer asserts, "To measure the antiquity of Samskrit through Rawlinson's spetacles is like taking a walking stick to fathom the depth of the Atlantic. India was habitable millions of years ago. It was inhabited by virile men millions of years ago, Their active muscles and minds were not inert, but developed a civilisation, not mechanical and gross, but humanising and spiritual, hundreds of thousand years ago. Only the purblind could dispute these facts. That civilisation is embalmed in Samskrit."

The ancient manuscript discovered by Shri Josyer, it is claimed, conveys India's knowledge in the millennia of manufacturing aeroplanes far in advance of present day achievements either in Europe or America, The planes of Saint Bharadwaja's conception "will not break, cannot be cut, will not catch fire, and cannot be destroyed." Shri Josyer gives us some idea of the kind of work which the *Vaimanika Shastra* is. Its publication with an authoritative translation into English is a sacred duty. The discoverer is right in holding that the publication will contribute in no small measure to the progress of this so-called modern science.

Many will fear that, if the Government fail to patronise this unique undertaking, America or some other country would pay a fortune to get hold of this amazingly revealing manuscript. It ought to be India's glory to revive her ancient civilisation, which was not divorced from religion and was, therefore, the more enduring. Just fancy that the author was a saint! Perhaps, had they lived a few thousand years ago, our C. V. Ramans, Jagadish Chandra Boses and their kindred would have been acclaimed as Rishis. Talking of C. V. Raman I am reminded of another fact. Shri Josyer's academy has discovered yet another manuscript dealing with the manufacture of diamonds. That too is in Samskrit.

The 'prehistoric' *Vaimanika Shastra* of Maharshi Bharadwaja is claimed to contain details of invaluable worth. From a cursory glance of the nature of the subject dealt with, the claim does not sound exaggerated at all. The extracts furnished by Shri Josyer himself are English translations of the original which he quotes in Samskrit. An earnest perusal of these extracts is to be commended to our Civil Aviation and Defence Minister."

2-9-52. M. S. M. SHARMA,
EDITOR, SEARCHLIGHT. Patna.

* * *

We wish peace for his earnest soul! Ed.

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

ಸ್ವಾರಸ್ಯವೂ ಶುಭಪ್ರದವೂ ಆದ ಅಪೂರ್ವ ಪುಸ್ತಕ

ಬೆಲೆ ೨—೦—೦.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ನೂರಡಿ ರೋಡ್, ಮೈಸೂರು.

QUEEN ELIZABETH AND TIGER SHOOTING

Sir,—There was a time when man hunted man for pleasure. To-day we consider same barbarous. But we continue to hunt animals for pleasure and call it "sport"! If man hunts man and hangs the trophies on his walls, we will be terrified and hang him. The primitive man hunted for food, or in self-defence. Horses, hounds and men run down a helpless fox. Jeeps, helicopters, searchlights, elephants, hoardes of beaters, and safe machans, go into the slaughter of wild life. Live goats and buffalows are thrown to them as baits. Gracious kings, Lords, Maharajas and Viceroys, and also the idle rich, revel in this "sport". We are not satisfied looking at the grand animals charging through the jungle or sporting in the sunlight, and the birds drawing a gorgeous canopy across the skies or dotting the expanse of waters. We must kill them and have them dead and limp at our feet to satisfy our thirst for blood!

We thus celebrate World Animal Day or The Wild Life Preservation Week! We look on carelessly, or callously with indifference, at the cruelty to animals at our door daily. We indiscriminately shoot and wound animals, destroy their food of small game in the jungles, we indulge in deforestation and needless encroachment of forests, and thus produce Man Eaters, and also exaggerate their numbers, and have an orgy of animal slaughter as an excuse!

Into this we want to bring in our Royal visitors, the guests of the people and our President, the follower of Buddha and Gandhiji and our Vedas, scriptures and Dharma, all of which cannot be reconciled to our including a Tiger Shoot for the Queen, without revolting the sentiments of the whole Nation. I beg of the authorities to scrap the Tiger Shoot from the Royal Programme.

The spirit of violence, bloodshed and wars are sown in the hearts of men. Whence come Wars? In the heart of a child is nurtured cruelty and unkindness to man and animals, instead of kindness, grace and love. He thus becomes a suitable instrument of war!

Nagpur. Dr. I. E. J. David.

* * *

We might add that the Prime Minister is afraid of blood, and the Governor of Mysore is Chairman of the National Wild Life Protection League. There is a Canarese proverb, "ಬೇಲಿ ಎದ್ದು ಹೊಲ ಮೇಯಿತು." meaning, "The protecting fence rose and ate up the crop on the land!" Ed.

A SCIENTIST

Recently there died a scientist who was an outstanding proof of the saying that "you can't keep a good man down." Sir Gilbert Morgan F.R.S., was one of the greatest research chemists Britain has produced; his name was a household word among scientists. Yet the boy Gilbert had no advantages to start him on the road to fame—except brains and grit. His father was a butler, his mother a Swiss lady's maid, and his education started in a little Hertfordshire village school. He might have become a farm labourer, a baker's roundsman, or a small tradesman—but he mounted the ladder of education and reached Dublin University.

Sir Gilbert never forgot his native village. He paid frequent visits to his blind father. In the early days of insulin treatment he provided for some years the expensive injections for a village girl, whose life was thus saved. It is heartening to know that education opens the same road to success to young Britons of the humblest birth. A.

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* * * *

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NONE LIKE YOU

Stop and think about yourself. In all the history of the world there was never anyone else like you, and in all the infinity of time to come there will never be another!

Yet certain of your mental and physical characteristics have been passed down to you from your ancestors, and must be passed down by you in turn to your children.

What are these characteristics? And what are the odds in favour of their revealing themselves in each successive generation?

Contrary to the general belief, ancestry has nothing to do with blood. Blood is merely a product of each individual and not even a mother and her child have a single drop of blood in common, according to Mr. Amram Scheinfeld in his book "You and Heredity."

What are passed on from parent to child, he explains, are called "chromosomes," and these contain the genes which determine your bodily and mental characteristics.

In mating, your parents each passed on to you twenty-four chromosomes, and these forty-eight chromosomes comprised everything that determined your heredity. Your sex was fixed at the instant of conception, and it was your father, not your mother, who determined it.

Nevertheless, what your father was, or what he made of himself in his lifetime, might have little relation to the hereditary factors he passed on to you. He gave you only half of his chomosomes—which particular ones was purely a matter of chance—and it is possible that you didn't receive a single one of those which gave him his outstanding characteristics.

"What about my children?" you may ask. "How much of myself did I, or can I, pass on to them?"

Generally speaking, what happens to you through outside influences in the course of your life will have no hereditary effect upon your children.

Suppose you started life with genes that tended to make you a brilliant person, but sickness, poverty, hard luck, or laziness kept you from getting an educatiou. Your children will be born with exactly the same mental equipment as if you had acquired a string of degrees at a University!

Suppose you are a woman who has been beautiful in girlhood, but through accident, suffering, or hardship, have lost your looks. The children born to you at your plainest period will be no differnt from those you might have had if you had developed into a movie star!

True, there may be differences in the offspring born to children under defferent conditions, but not through heredity. Many of the similarities between child and parent which are ascribed to heredity are really the effect of similar influences and conditions to which they have been exposed.

If you ask, "Can I pass on to my child any of the accomplishments or improvements I have made in myself?" the answer may be, "Yes, you can pass on a great deal—but only by training and environment."

On the other hand, there are certain hereditary influences handed down to you by your parents which you are quite likely to pass on.

(To be continued.)

IS THERE A GOD?

Often I have thought it odd
That men ask, "Is there a God?"
Have they never breathed a prayer
And rejoiced to feel Him there?
Have they questioned what man knows
How to shape a full-blown rose?
Have they ne'er heard the refrain
Of a robin in the rain?
How each morning all anew
He bejewels earth with dew!
How he paints the sun at rest
On the canvas of the West!
Who has taught the tender art
O! a mother's loving heart?
Who but God could fashion guile
Like a tiny baby's smile?
Is there not a God to send
The warm hand-clasp of a friend?
Skeptics ply their questions rife;
There remains the fact of life.
Not alone in temples grand
May we feel His loving hand;
Not alone at time of prayer—
God is present everywhere.
To open the soul each place
Holds some glimpses of His face.
Listening, devotion hears
The sweet music of the spheres.
Mysteries of mind and heart
Show divine creative art.
The need of man is eyes to see
The presence of divinity!

CHARLES NELSON PACE.
Kalyana Kalpataru.

The Rationalist

HINDU SUPERIORITY

MILITARY SCIENCE

(Continued from last issue.)

Array of forces in action is generally termed vyuha.

Some vyuhas are named from their object. Thus (1) Madhyabhedi, one which breaks the centre, (2) Antarbhedi, that which penetrates between its divisions. More commonly, however, they are named from their resemblance to various objects. For Instance (1) Makaravyuha, or the army drawn up like the Makara, a crocodile. (2) Syenvyuha, or the army in the form of a hawk or eagle with wings spread out. (3) Sakatavyuha, or the army in the shape of a waggon. (4) Ardha-chandra, or half moon. (5) Sarvatobhadra, or hollow square. (6) Gomutrika, or echelon. (1) Danda or staff, (2) Bhoja or column. (3) Mandala, or hollow circle, (4) Asamhata or detached arrangements of the different parts of the forces, the elephants, cavalry, infantry severally by themselves. Each of these vyuhas has sub-divisions; there are seventeen varieties of the Danda, five of the Bhoga and several of both the Mandala and Asamhata. [1]

In the Mahabharata (Vol. VI, pp. 699-729), Yudhishthira suggests to Arjuna the adoption of the form of suchimukha, or the needle point array (similar to the phalanx of the Macedonians), while Arjuna recommends the vajra or thunderbolt array for the same reason. Duryodhana, in consequence, suggests abhedya, or the impenetrable.

In their land army, the Hindus had, besides the infantry and the cavalry, elephants and chariots also. The elephants, "the living battering rams," as Macaulay calls them, were a source of great strength when properly managed and skilfully supported by other arms. Of the elephants given by Chandrigupta to Seleucus, Professor Max Duncker says: "These animals a few years later decided the day of Ipsus in Phrygia against Antigonus, a victory which secured to Selucus the territory of Syria, Asia Minor, etc." According to Ctesias, Cyrus was defeated and killed by the enemy, only because of the strong support the latter received from the Indian elephants. [1]

1. See Agni Purana.

"The most important part of Hindu battles is now a cannonade. In this they greatly excel, and have occasioned heavy losses to us in all our battles with them. Their mode is to charge the front and the flanks at once, and the manner in which they perform this manœuvre has sometimes called forth the admiration of European antagonists." Elphinstone's History of India, p. 82.

1. "The proficiency of the Indians in this art (management of elephants) early attracted the attention of Alexander's successors; the natives of India were so long exclusively employed in this service, that the term Indian was applied to every elephant-driver, to whatever country he might belong." Wilson's Theatre of the Hindus.

Vol. I, p, 15.

"In war, the King of India was preceded by 10,000 elephants, and 3000 of the strongest and the bravest followed him,"—Max Duncker's History of Antiquity.

"Sixty years after the death of the Enlightened, the Indians assisted the Persian King, the successor of Darius, in the invasion of Greece, when they trod the soil of Hellas and wintered in Thessaly. They defeated the Greeks and saw the temple of Athens in flames.—Max Duncker's History of Antiquity, Vol. IV, p. 384.

As regards the soldierly qualities of the Indians even of the present day, Sir Charles Napier, one of the highest Authorities on the subject, says: "Better soldiers or braver men I never saw, superior in sobriety, equal in courage, and only inferior in muscular strength to our countrymen. This appears to me, as far as I can judge, the true character of the Indian army in the three Presidencies, and I have had men of each under my command." [1]

The chivalrous conduct of the Indian sepoys on the occasion of the defence of Arcot by Clive, and when, towards the close of the war with Tippu in 1782, the whole of the force under General Mathews were made prisoners is well known. The sepoys magnanimously and spontaneously contrived with great personal risk to send every pie of their petty savings to their imprisoned officers, saying: 'We can live upon anything, but you require mutton and beef." The conduct of the Indian sepoys shown on such occasions sheds lustre on the whole profession. General Wolsley, in a paper on "courage," contributed to a journal, highly eulogised the bravery of the Indian sepoys. "During the siege of Lucknow," he said, "the sepoys performed wonderful feats of valour"

Mr. Elphintone says: "The Hindus display bravery not surpassed by the most warlike nations, and will throw away their lives for any considerations of religion or honour. Hindu sepoys in our pay have in two instances advanced after troops of the king's service have been beaten off; and on one of these occasions they were opposed to French soldiers. The sequel of this history will show instances of whole bodies of troops rushing forward to certain death!" [2]

1. The Indian Review (Calcutta) for November, 1885, p. 181.
2. Elphintone's History of India, p. 196.

Clive, Lawrence, Smith, Coote, Haliburton and many others speak of the sepoys in the highest terms.

Now as regards the weapons used by the Hindus, Professor Wilson is assured that the Hindus cultivated archery most assiduously, and were masters in the use of the bow on horseback Their skill in archery was wonderful. "Part of the archery practice of the Hindus consisted in shooting a number of arrows at once, from four to nine at one time." Arjuna's feats in archery at the tournament before Draupadi's marriage, and again on the deathbed of Bhishma, must excite universal admiration.

The archery of the Hindus had something mysterious about it. The arrows returned to the archer, if they missed their aim. This was considered absurd until the discovery of the "bomerang" in the hands of the Australians. [1]

Warlike weapons and splendid daggers were presented at the international Exhibitions of 1851 and 1862, and a critic speaking of them, says: "Beautiful as the jewelled arms of India are, it is still for the intrinsic merit of their steel that they are most highly prized." [2]

(To be continued.)

1. Besides bows, other missiles as the discus, short iron clubs, and javelins, swords, maces, battle-axes, spears, shields, helmets, armour and coats of mail, etc., are also mentioned. See Wilson's Essays, Vol. II, pp. 191, 192.
2. Manning's Ancient and Mediæval India, Vol. II, p. 365.

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DEMOCRACY!

"The West Bengal Legislative Assembly was prorogued yesterday. The prorogation order was read by the Speaker, Mr. Bankim Kar when the House was warming up after the Chief Minister, Dr. B. C. Roy, had refused consent to a special motion on Berubari issue and the Opposition leaders were angrily protesting against it.

The motion was tabled jointly by Mr. Jyoti Basu, Leader of the Opposition, Mr. Deven Sen (P.S.P.), Mr. Hemanta Kumar Basu, (Forward Bloc), Mr. Jatin Chakravarti (R.S.P.) and Mr. Siddhartha Sankar Roy (Ind.).

The motion read out in the House sought to suggest that the State Government should proceed against the Government of India in the Supreme Court on the propriety of the Acquired Territories (Merger) Bill, 1960, and also to inform the Government of India that the Nehru-Noon Agreement was not binding on India under international law in view of (A) the Prime Minister having exceeded his authority under the Constitution and (B) the agreement having been entered into on a mistaken assumption of facts.

Several members of the Legislative Council were injured on Wednesday in a scuffle that followed with the removal of the mace, symbol of authority, by an Opposition member. The Council was considering a resolution on the Acquired Territories (Merger) Bill 1960.

The Council session was marked by uproarious scenes with sporadic table-thumping and angry shouts and counter shouts right from the beginning, and it had to be finally adjourned till Thursday afternoon. It had twice been adjourned earlier in the morning.

Shortly after the House resumed after two brief intervals to discuss a modified motion on the Acquired Territories Merger Bill, 1960, relating to the exchange of Cooch-Behar enclaves with Pakistan, moved by the State's Education Minister, Rai Harendranath Choudhury, Mr. Sasanka Sekhar Sanyal (Ind.) followed by several members of the Opposition, rose on points of order challenging the validity of the motion.

The shouts and counter shouter soon developed into a deafening din and Mr. Sanyal was seen approaching the Chairman, Dr. Suniti Kumar Chatterji, to submit his point of view.

The din had not died when Mr. Sanyal removed the mace which touched off the fray in which several members rushing from either side were seen scuffling to snatch the mace to their side. A mike was broken and attendants brought disinfectants for treating the injured. In the meantime, Dr. Chatterji adjourned the House for the third time.

While some members sprang on their feet to pacify the situation, a chair was hurled from the distinguished visitors gallery into the chamber as a result of which another Member received injury."

* * *

And Mr. Nehru, the great democratic Prime Minister, looks on placidly, and says India is better than Nepal or Congo! Certainly it is better than Nepal or Congo, —for the Prime Minister!

His Democracy is a jumble of Autocracy, Plutocracy, and Mobocracy! **Ed.**

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* * *

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Registered No. M. 4359.
(1961) DC. 287

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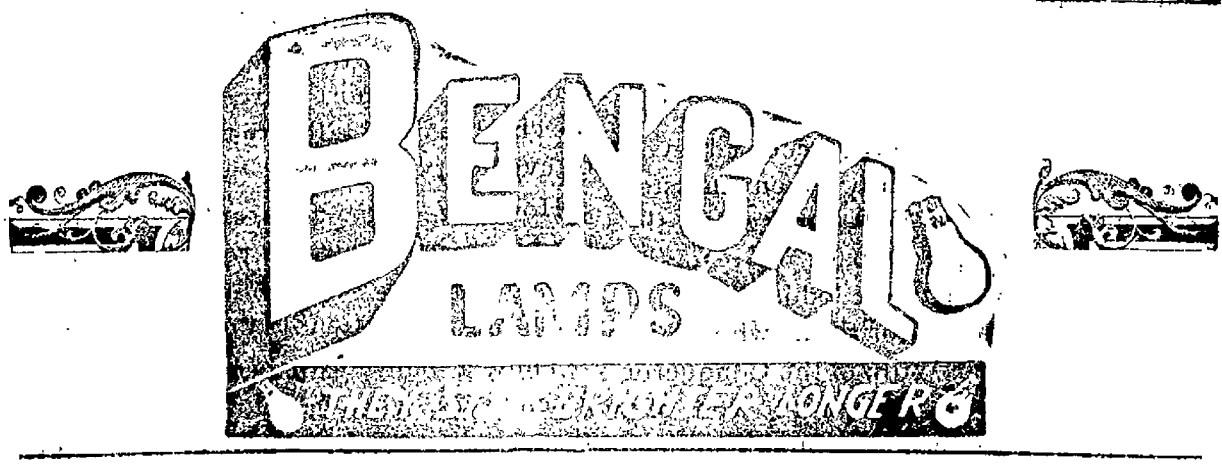
VOL. XXI No. 11-12] Monday 26-12-1960 & 2-1-1961 [PRICE 00 10 NP



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NONE LIKE YOU

(Continued from last issue.)

To explain the working of the genes, let us take a simple example. Suppose a black mates with a white. The children will all be coffee-coloured mullattoes. But if two mullattoes mate they may produce children of varying shades from black to white. The white child, on growing up, might mate with another white, but that would not entirely preclude the possibility of their producing a black child. The odds against it would increase considerably with each successive generation of whites and would eventually be virtually wiped out.

Now look at the question mathematically. Since you received twenty-four chromosomes from each of your parents, you received an average of twelve from each grandparent, six from each great-grandparent, and so on. The odds are four to three against your having received even one chromosome from any given ancestor who married about 1770, and when the generations are traced back, say, to the time of Henry VIII, these odds work out at 340 to 1. So much for those who claim direct descent from William the Conqueror — who, by the way, though the son of a royal father, was born of a humble miller's daughter!

Of course, when two persons who marry happen to have link with the same ancestor these calculations do not apply. But they are sufficient to show that there is little scientific basis for the propaganda about race and class superiority. Even the bluest of our blue-blooded families are a hotch-potch of unidentifiable genes. Human breeding has been such a haphazard process, that, in the words of a famous biologist, "From the point of view of a pure-bred dog, we are all curs!"

By studying the characteristics of your own parents and grandparents, and comparing them with other members of your family, you can, however, estimate what sort of children you are most likely to have.

If Mr. Blue-eyes marries a blue-eyed woman they will almost certainly have blue-eyed children. If Miss Curly marries Mr. Straight-hair, the children will almost certainly have curly hair; but if either of her parents, or near relatives, have straight-hair, then there is just a chance that her baby may have straight hair also. If only one parent has a prominent nose, large ears or thick lips, the chances are that the child will inherit the same facial peculiarity.

When both parents are tall, the child will most likely be tall also; when one is short and the other tall, the child will probably incline towards the shorter parent; but when both are short there is a possibility the child may be taller than either of them, or even very tall.

However, since a parent may pass on hidden genes which he received from his forefathers, but which have not appeared in himself, exceptions to the rule may occur.

Thus, a bald-headed man with murky green eyes, who has lost his eyelashes through disease, has a broken nose through an accident, and a mis-shapen mouth due to bad teeth, may marry a woman with dull brown eyes, bad skin, drooping eyelids and a protruding underlip—yet they may pass on to their daughter hidden genes which may make her a blue-eyed, blonde beauty! Conversely, handsome parents may produce an "ugly duckling," and she, in turn, may produce a handsome child, more especially if she marries a good-looking man.

There is no support for the belief, which arose from the Bible story of Samson, that

a large amount of hair is a sign of virility, nor for the equally popular idea that intellectual men are inclined to baldness because of their brain activity. Baldness is often hereditary and may be passed on from grandfather to grandson without affecting the parent who comes between, especially if that parent is the mother.

There are certain "recessive" genes which can be carried by parents without affecting them, but which may nevertheless affect their offspring. If you yourself are affected with some serious hereditary condition and your mate is not, the chances are fifty-fifty that your child may inherit it.

If you know of such a condition in your family but are not affected by it yourself, and provided there is no such condition in your mate's family, the odds are strongly against it being passed on. Even if you were insane, or definitely carried a hidden gene for insanity, no child of yours could inherit insanity from you alone. Similarly childhood rheumatism, diabetes, deaf mutism, and other "recessive" defects cannot be inherited by a child unless it receives exactly the same gene from both parents.

If, however, you and your mate are both normal, but are "carriers"—which is certain if you both had a parent with the same recessive affliction—the odds are one-in four that you will have a child with the defect. If one is afflicted and the other a "carrier" the odds are one-in-two. If you are both afflicted, every one of your children is certain to be afflicted.

These "recessive" afflictions are, however, comparatively rare. Indeed, a host of conditions formerly thought to be hereditary, have recently been proved otherwise, and so many groundless fears have been swept away that an average couple can to-day have children with far less worry regarding heredity than ever before. X.

1961

We wish a happy New Year for our Readers and their families! God grant that 1961 be one of Peace, Prosperity, and Spiritual Satisfaction to them!

Editor.

The Rationalist

THE KHEDDA

The following is an account of the kheddah in its palmy days, when the Viceroy, Earl of Hardinge visited Mysore in 1913, in the first year of Sir M Visweswaraya's Dewanship.

"Their Excellencies Lord and Lady Hardinge accompanied by His Highness the Maharaja and the Yuvaraja arrived at the camp at Karapur 45 miles distant from Mysore, at 4-45 p.m. on the afternoon of the 9th November 1913. Here, in a clearing in the forest and amidst perfect natural surroundings, aided by gravelled paths and turfed lawns a magnificent camp comprising over 100 tents had been pitched for the reception of H. H. The Maharaja and his illustrious guests.

Scene 1 is unique as it actually shows the wild herd crossing the Kabani river in a last attempt at escape. On the far bank the van of an army of beaters can be seen, who had intrepidly followed on the heels of the herd for weeks past, and were at the time the photograph was taken triumphantly shouting themselves hoarse with the almost certain prospect of driving the elephants across, and into the entrenched enclosure prepared to receive them. Their Excellencies witnessed the progress of the drive from a platform carefully concealed about 30 feet above the river bank, and near to the deceptive opening leading from the river to that part of the jungle which had been fenced in and barricaded to enclose the herd.

Scene 2 shows the herd successfully impounded in the outer stockade after having crossed the Kabani river.

Scene 3 gives another view of the captured herd after they had crossed the river and entered the outer stockade.

Next scene was taken at the onset of the drive form the outer to the inner stockade, and shows some of the beaters and koomkies (tame elephants) lining up for this operation.

Scene 5 shows a portion of the wild herd in the inner stockade during the progress of the drive. The discharge of rockets and the frightful din raised by the excited beaters had their effect on the frenzied herd as the scene so vividly shows.

Next scenes show a portion of the captives, which numbered over 40. In the photographs can be seen the big Tusker, which provided so much sport during the tying-up operations.

This is an interesting moment prior to the tying-up operations, and as the photograph shows, one of the captured herd has turned about to face the entering koomkie with a possible view to resistance.

These scenes describe the tying-up operations within the inner stockade; the big tusker being the first to be taken in hand.

We have a nearer view of the operations against the big tusker. The mahouts are seen actively engaged in their attempts at lassoing him.

The first of these scenes you see show the tusker fairly in the meshes of his captors, while later, he is seen forcibly dragged away from his companions, and out of the stockade.

Next scene shows the majority of the impounded herd noosed and about to be removed by the koomkies in charge, to be watered in the river nearby.

His Excellency Lord Hardinge is seen ascending the ladder which gives access to the elevated gallery, and which runs round the enclosure for the accommodation of spectators.

We then see the big Tusker escorted down to the river by 4 koomkies. He is secured to

each by a stout cable, which effectually provides against any chance of escape.

In another scene is seen a young cow apparently unwilling to leave the refreshing water, necessitating a little forcible persuation on the part of the koomkie in charge.

The soothing effect of a dip in the water after the excitement of the day is very apparent in the next scene, for we here see the big tusker calmly submitting to his captors, who are about to conduct him to the Kraal.

After an hour's spell in the river, the captured elephants submit to be taken away; and this scene shows a batch being removed by their attendant Koomkies to the kraal, where they are kept until domesticated.

This scene shows a refractory cow, who apparently is unwilling to leave the refreshing waters of the Kabani. The powerful Koomkie, however, asserts his authority, and the captive is summarily removed in the way shown in this illustration.

Having been considerably worried during the day's operations, the young tusker in the scene is showing his reluctance to further interference on the part of his chaperon.

Several very young calves were included in the capture, and these are seen being watered in the river at the close of the day's operations.

The Kraal is situated in a clearing of the jungle a few miles from the stockade. Here the captured animals are securely tethered "fore and aft" to stout teak trees, to undergo their period of domestication, which may last from a few weeks to several months according to the temper of the beast.

The manner in which the captured elephants are tethered in the Krall is clearly shown in the scene.

Next we see the big tusker a day after his capture making a desperate effort to demolish the stockade, in which he has been placed, and, but for the stout cables which bind him, would have succeeded in regaining his liberty!"

Turning to the khedda of last week, it has left a bitter taste behind and caused dissatisfaction in the minds of every one concerned, including the elephants.

President Rajendra Prasad,—He is President, though Prime Minister Nehru seems to be having second thoughts,—seeking a change from the biting cold of Delhi,—was brought to Mysore by the powerful local Congressites, to see how the enslavers of men could also enslave the biggest of animals, the elephants, just as it is said that Dharmaraya the Good, on his way to Swarga was given a peep into Hell on account of some sin!

The President's remarks do not show that he received unalloyed enjoyment from the harrowing show. There had been deaths during the preparation for the show. There have been deaths after the show!

The show was boosted so as to excite the public. Persons who paid Rs. 250 for a seat have told us that it was sheer profiteering, with very little return. Persons who went as special guests have told us that there was very little they saw there, and that some photographs they saw with us were far more exciting. Even people who paid Rs. 15 a seat and went all the way expressed disgust at the poor arrangements by the officers concerned. And then, to add cruelty to their incompetence, the officers lathi-charged the public who were misguided by their false propaganda in the servile press and went there in thousands!

It was too much even for Fate to tolerate. It took a hand, and showed that it could also make a khedda,—not of elephants, but of a bus-load of Congress Legislative Councillors! Congress may enslave and maltreat elephants, it may enslave and poison the public with rotten rice, but like Hiranyaksha it cannot enslave Fate! Fate's claws are stretched, and show themselves in heart-failures, bus-crashes, or other ways!

Editor.

L. I. C. OFFICER CONVICTED

Mr. K. Balasubramaniam, Zonal Manager of the Life Insurance Corporation of India, Madras, was recently convicted and sentenced by the Bangalore City Magistrate, to pay a fine of Rs. 555 in default to undergo three months R.I. on a charge of defamation of an employee of the LIC.

The Managing Director of the LIC, Mr. A. Rajagopalan, who was the second accused in the defamation case, was discharged earlier during the hearing of the case for want of sufficient evidence. The charge under Section 500 I.P.C. was framed against Mr. Balasubramaniam.

The complainant was Mr. K. R. Krishnamurthy, an employee of the LIC, who was a former Branch Manager of the Commonwealth Assurance Co. He had alleged that in the course of his personal representation in regard to his categorisation and fixation in official service following the nationalisation of life insurance, the accused had uttered defamatory words against him.

The charge under Section 500, I P.C. framed against Mr Balasubramaniam on October 23, 1960, referred among other things to the words he was alleged to have used at his lodging in Malleswaram and at the Bangalore Divisional Office with reference to the complainant.

Referring to the incident on October 26, 1958, at the Malleswaram lodging of the accused, the City Magistrate, Mr. Gudur Srinivasa Rao, said in the course of his 16-page judgment that those were words which could be said to have defamed the complainant when they were uttered in the presence of the field officers. "Those were serious imputations which however responsible an officer the accused might be, he could not make in whatever situation he might be placed. It seemed that the accused was fed up with the repeated representations made by the complainant about his categorisation and he was not happy with the man who reiterated his demand for his fixation on the ground that he was highly qualified. The words uttered by the accused amounted to defamation as defined in Section 499 I.P,C. and the accused, however responsible and high-placed an officer he might be, could not escape from the consequences of the same. The offence under Section 500, I.P.C. had been proved against the accused beyond reasonable doubt. The words uttered by him on October 26, 1858 in his Malleswaram lodging, came within the purview of Sections 499 and 500 I.P C."

* * *

The accused, we believe, was defended at Government i e., public expense!

The public should not only maintain bad officers, but also spend money to defend them!

What a state of affairs! Ed.

ಶ್ರೀಕೃಷ್ಣ ಗಣಿತ ಕ್ರೀಡಾ ವಿನೋದ ಪಾರಿಜಾತ

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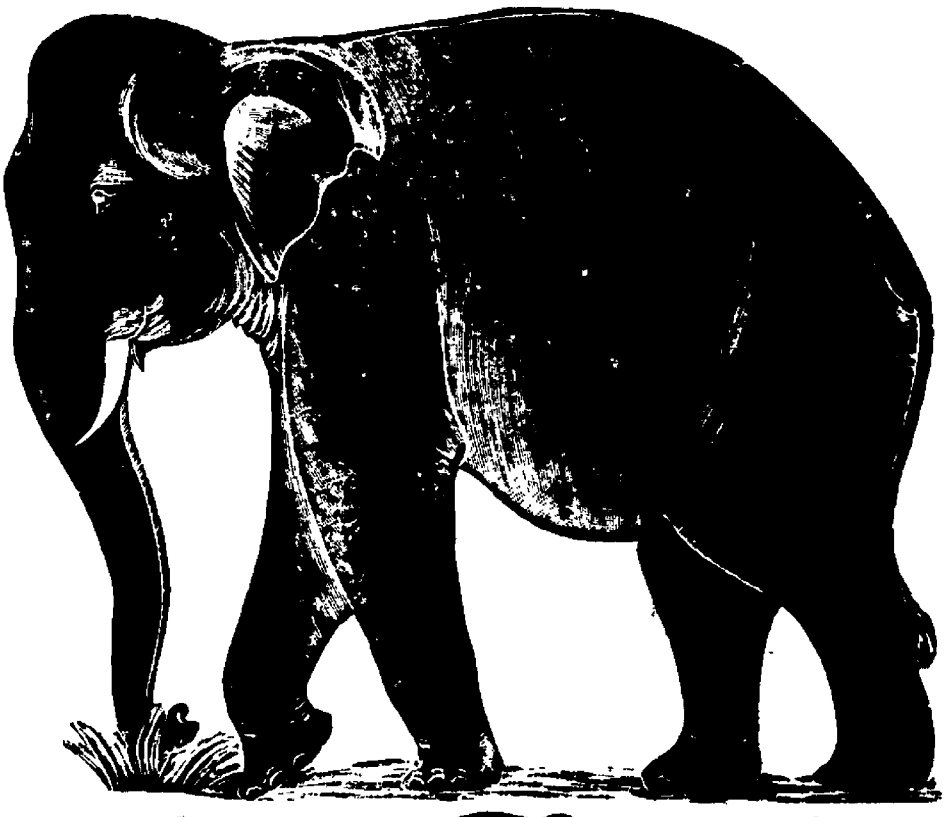

P. M'S HOBBIES

Every Prime Minister in our history has had a hobby or pastime of some kind. Some have had several. Mr. Macmillan, for instance, is fond of shooting and also likes long walks, when he can spare the time.

One of Mr. Macmillan's little-known pastimes is reading Greek. When he was a young officer in the Grenadier Guards during the first world war he was wounded and had to spend an entire day in the shell-torn no man's land with only dead soldiers of both sides for company!

He managed to find distraction by reading a pocket edition of Homer, the Greek poet, in the original text!

Sir Winston Churchill's pastimes when he was Prime Minister—painting, writing and bricklaying—became world-famous, but not many people know that he adopted another in 1952—tropical fish breeding!

Lord Palmerston had the extraordinary habit of keeping fit by sometimes going out into his garden at dead of night and climbing the very high iron railings there several times. He said this kept him in perfect physical condition and enabled him to think more clearly!

X.

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